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Kilbarchan : a Parish History



KILBARCHAN OLD PARISH CHURCH

Vide pages 152-3, 274-5.

KILBARCHAN

A PARISH HISTORY

BY THE

REV. ROBERT D. MACKENZIE, B.D.

MINISTER OF THE PARISH



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V I R O

QUEM INDIGENAM CIVEM HERITOREM INCOLAE HUIUS PAROCHIAE
HONESTA CUM SUPERBIA SUUM VINDICANT

QUO IN RETINENDIS OMNIBUS OFFICIIS RERUM DIVINARUM DILIGENTIOREM PIETATE ET LIBERALITATE PRAESTANTIOREM
NEMINEM FILIUM FOVERE POTEST ECCLESIA SCOTTICA

CUJUS SINE CONSILIO ATQUE IMPULSU NUNQUAM FUISSET SUSCEPTUM SINE AUXILIO PRAESENTI NUNQUAM CONFECTUM

ROBERTO CARRUTH

ARMIGERO CALLOCHANTENSI

HOC OPUS DEDICATUR

P R E F A C E.

THOUGH the present work is largely historical, it is not without misgivings that I have ventured to describe it as a History. It is questionable, indeed, whether any Parish can of itself furnish materials capable of being made into what can properly be called a History, though there are doubtless Parishes, the records of which supply valuable historical material; for, according to Mr. Palgrave, the results of genealogical inquiry and local topographical investigation are amongst the best materials the historian can use, and the fortunes and changes of one family, or the events of an upland township, may shed light on the darkest and most dubious portions of the annals of a realm.

For writing History it appears to be a necessary condition that the subject be integral, with boundaries well defined, subjectively or objectively. From this essential integral quality it follows,—*first*, that the subject moves as a whole relatively to what is outside of it, and is affected as a whole by external influences; and *secondly*, that each period of its story follows from, and is largely explained by, its predecessor.

The fundamental condition is not fulfilled in the case of a Parish, the boundaries of which are conventional and arbitrary; consequently the effect upon it of outside influences is partial and irregular, and each period in its story must appeal for an explanation to forces which have arisen and events which have occurred entirely outside of its boundaries.

It may, however, be claimed for each parish, that it has contributed its share, indistinguishable it may be, to the history of the country of which it is a part, and that it has seldom failed to make some response, in the lives of its men and women, to movements and crises which are in the truest sense historical.

Perhaps the chief recommendation of a Parish History is that it arrays the political events of other days in a guise in which they can

scarcely fail to interest and attract. The Reformation, the Restoration, the Revolution—what are they to many but names recalling the irksome tasks of their school-days? The strongest inducement to study anew these crises, pregnant in consequences not yet exhausted, is offered when it is shown how they affected the lives of the men and women who lived amidst the natural surroundings which are familiar and homelike to us to-day, and how they caused the deepest anxieties, or produced feelings of relief and freedom, in the minds of those whose descendants we are.

The following pages contain a good deal about Kilbarchan, though perhaps not all that should have been written, and certainly not all that might be written. To produce a perfect work one would require to have access to family papers, a privilege not granted to me, to make a search absolutely exhaustive, which circumstances precluded, to be gifted with an instinct for making the best selections, which is rare, and to be possessed of the skill of long experience to direct the piecing of the fragments together. Yet after a reduction is made under each of these heads, I may be permitted to express the hope that the book will be found to contain a fair selection of the events of which Kilbarchan was the theatre, and that in it has been brought together much that could be found otherwise only by a prolonged and patient search through many volumes.

Amongst those to whom my grateful acknowledgments are due, for the assistance they have rendered, are:—the Rev. Dr. Metcalfe, whose learning and taste make his advice as valuable as his urbanity and patience render his criticism welcome; Mr. J. Barclay Murdoch of Capehrig, who kindly read the first chapter in manuscript, and who, I believe, generally approves of what is written there; Mr. Horatius Bonar, W.S.,¹ to whom I owe the information regarding the Knoxes and Ranfurly; Dr. Alexander Macbain, Inverness, and my uncle, the Rev. Mr. Dunbar, Weem, who read in manuscript my chapter on Place-names, and made several suggestions, though they are not to be held as approving

¹ It is due to Mr. Bonar to state that though he helped me largely with information, I have not presented it in the form in which he supplied it; his corrections may be found in Appendix II., p. 292.

of all the explanations offered; and my life-long friend, Dr. George Soutar, Helensburgh, who has read nearly all the revised proofs.

I have also to express my thanks for documents lent or information received to the following:—The Laids of Craigends and of Johnstone, and Colonel Cuninghame of Belmont (whose ancestors, by the way, made a good deal of Kilbarchan History), Mr. Macdowall of Garthland, Mr. Shand Harvey of Castle Semple, Mr. Speir of Blackstone, Mr. Carruth of Callochant, Mr. Craig of Monkland, Mr. Holmes of Gladstone, Mr. James Caldwell, Paisley; Mr. O. G. MacGregor, Church Street; the late Mr. Peter Lyle; Mr. John Barbour, High Barholm; Mr. James Speirs, Low Barholm; Mr. Matthew Love, High Barholm; the late Mr. Glegg; Mr. Walter Williamson, Beith; Mr. Boyd Anderson; Mr. John Boyd, Low Barholm; Mr. Andrew Purdon; Mr. William Gilmour; Mr. Daniel Brown; Mr. Kerr, Greenock; Mr. Macfarlane, Elderslie; Mr. Renwick, Glasgow City Chambers; Mr. Maitland Anderson, St. Andrews University; Professor Bernard, T.C.D.; Dr. Douglas Hyde, Dublin; Professor Anwyl, Oxford; Mr. John H. Romanes, W.S.; Mr. Grant, Lyon Office; Mr. Taylor, Paisley Museum; Rev. William Davidson, St. Margaret's, Johnstone; Canon O'Hanlon, Dublin; Rev. Adam Wilson; Rev. Thomas Carruthers, and (in the words of old charters) many others.

For the illustrations I am indebted to the following ladies and gentlemen:—Mrs. Agnew, Warriston House, Edinburgh; Miss Mary M. Joly, Clonbologue, Co. Kildare; Miss Stevenson, Wardend; Miss Anna L. Williamson, Beith; Mr. Bonar, Mr. A. W. Finlayson, Mr. James Howie, and Mr. James Mann. The Coats of Arms in the Old Church were drawn by my sister, Miss A. D. MacKenzie, who changed the tinctures into the conventional black and white symbols, and they were afterwards photographed by Mr. James Howie; and the Plan of Old Kilbarchan was prepared by Mr. W. H. Howie, Architect.

With regard to the extraordinary variety displayed throughout the book in the spelling of the names of persons and places, it may be explained that, not wishing to incur the responsibility of helping to stereotype any form, I have usually employed that found in the source from which my information on that special point has been drawn.

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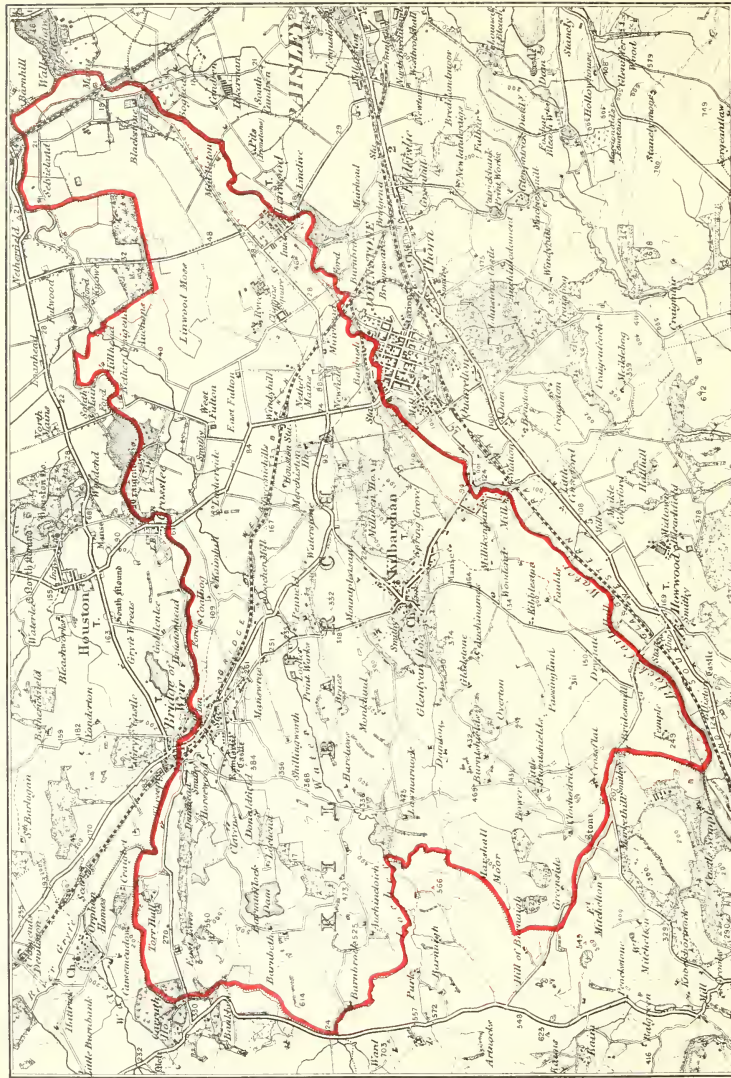
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MAP OF KILBARCHAN PARISH



Scale of Miles

0 1 2 3 4 5 6 7 8 9

Miles

MAP OF KILBARCHAN

KILBARCHAN.

CHAPTER I.

BOUNDARIES OF KILBARCHAN AND GEOLOGICAL RECORD.

The physical construction of any country is no small part of its history ; it is the key to not a little in the political destiny of the land and its folk.

—E. A. Freeman's *Methods of Historical Survey*.

Bases on which the Division into Parishes proceeds—Earliest mention of the PARISH OF KILBARCHAN—Its shape and extent—The South-East boundary—the North boundary—Houston *cis* Gryffe—The West boundary—Lochwinnoch *cis* St. Bride's Burn—Acreage—Where the oldest Records are to be found—Scientific division of Kilbarchan—Natural agents which have been at work here : ERUPTIVE ROCK—Clochoderick stone—Volcanic ash : INTRUSIVE ROCK—The Barrhill—Dyke near Riverrees : SEDIMENTARY ROCK—Bore at Linwood—Indications of drift in early seas : GLACIER ACTION—Where glacier scratches may be looked for—Production and deposition of till—Twenty fathoms of Glacier deposit—Vale of Kilbarchan the bed of an ice stream : A river which has reversed its current—Earth movements and their result—Old sea beach at W. Fulton—Bore here : ALLUVIUM—Maxwell's Theory of Mosses : Zeolites at Pimmel Brae—Petrifying well at Locher Mill.

THE division of Scotland into parishes seems neither to have taken place at the same period throughout the country, nor to have been made on a uniform basis. Though the division was made in the first instance for ecclesiastical convenience only, it yet proceeded by taking largely into account the proprietorship of land ; sometimes the lands owned by one proprietor and containing a baptismal church were recognised as a Parish, and sometimes the lands of two or three proprietors were taken together for the purpose. It is therefore likely that old landowners' marches generally determine parish boundaries.

The earliest mention of the PARISH of Kilbarchan, so far as we have been able to discover, occurs in a charter of " Robert Craufurd of Auchinnames," recorded Feb. 23, 1483-4, by which he concedes to his son James " the lands of Auchinnames, County of Renfrew, along with the patronage of the chapel of St. Katrine in the Parish of Kilbrachane."¹ Whether

¹ *Reg. Mag. Sig.*, A.D. 1425-1513, No. 1579. "Church of Kilberhan" occurs as early as 1175-99 A.D., *Reg. de Pass.*, p. 109.

the boundaries of the Parish as then recognised corresponded with the boundaries we are about to indicate, we do not know; possibly parish boundaries, often tinkered at for various purposes in recent times, were similarly dealt with long ago.¹

The Parish of Kilbarchan is in the middle of the County of Renfrew. In shape it suggests a triangle, though its sides are not straight lines. Its rounded apex lies to the East, its irregular base to the West, one side to the South-East, and another side to the North. It is about seven miles along its extreme length and about four miles along its base. The boundaries are partly natural and partly artificial—indeed the boundary, where it might quite well be natural, *e.g.* the course of a rivulet, is often rendered artificial by being not the stream itself, but a fence alongside which is sometimes on one side of the stream and sometimes on the other.²

The South-East side of the Kilbarchan triangle is defined by the Black Cart from its origin in Castle Sempie Loch to its confluence with the Gryffe below Blackstone.

The North side of the triangle is the Gryffe, from the point where the Carruth Burn enters it near Torr, until the Gryffe meets the Black Cart below Blackstone. A portion of Houston Parish, however, crosses the Gryffe in the neighbourhood of Linwood Moss and cuts a rectangular notch out of Kilbarchan on the North side. The reason of this may possibly be that Houstoun of Houston acquired rights to cast peats in Linwood Moss, and obtained land enough contiguous to his own, though across the water, to secure his access and for a drying ground.

The base of the triangle, a very irregular line, runs generally North and South. *One-third* of this base, from South to North, is formed by the St. Bride's Burn and the road alongside going from Howwood to Kilmalcolm, the extreme points being the mouth of the burn and a point, X, on the road, half-way between Greenside Road end and How Barnaigh. *Another third* of the base, from North to South, is formed by the Carruth Burn, from where it enters the Gryffe below Torr until a point where a branch of it crosses the road from Howwood to Kilmalcolm, near Barnbrock. *The remainder* of the base, lying between these two parts, consists of the boundaries of a triangular portion of Lochwinnoch which

¹The Presbytery of Paisley were engaged in perambulating and settling the boundaries of some of their parishes as late as 1689-90.

²A legal friend informs me that while the frontier landowners' march is the *fence*, if it has been accepted as such for forty years, the real parish boundary is the *burn*.

makes a deep notch in Kilbarchan at this point. One of the sides of this triangular notch is the Locher from Barnbrock until the point where a rivulet—which we shall indicate as Y—rising in Marshall Moor, falls into it at Lawmarnoch Wood; the other side is the rivulet Y and a fence which connects the point X with the source of this rivulet. This gusset of Lochwinnoch lying in to Kilbarchan on the West seems to result from the boundaries of the Paisley monks' lands of Moniabrook. In the charter by which Alan, son of Walter, makes these lands over to the Abbey (A.D. 1204) mention is made as a boundary of "a burn which runs below Craghenbroc, *and* goes down to Lughor;"¹ this burn is probably that referred to above as Y.

The superficial extent of Kilbarchan, *quoad civilia*, is 9098·421 acres.

The oldest records of a parish are to be found, not in the charter chests of the local landed proprietors, nor in the chartulary of the neighbouring religious house, nor yet in the minute books of Presbytery or Kirk Session, but in the rocks and soils, the hills and dales which give to its landscapes their characteristic and pleasing variety. The rocky fragments piled up in majestic confusion on Marshall Moor, the limestone shivers still to be picked up at the old workings east of Bridge of Weir Railway Station, the terraces which break the monotony of our hilly ascents on the west, the rounded forms of some of the lower hills—have all tales to tell of startling changes, of conditions and forces, which were already all an old story when the first adventurer of human form penetrated into the wilderness or forest which lay between the Black Cart and the Gryffe.

If we consult the map published by the Geological Survey, we shall find that the Parish of Kilbarchan is divided into two parts, nearly equal, by a very irregular line beginning where the Cart leaves Castle Semple Loch, and ending at a point on the Gryffe near Lintwhite Farm. Perhaps less clearly, still quite perceptibly, this important division of the Parish is marked on the surface of the ground. If we start from the point where the St. Bride's Burn enters the Loch of Castle Semple, and walk in a direction generally North-Easterly, keeping Drygate Farm on our left and Thirdpart Hall on our right, and so on, between Faulds and Cartside, between Strathview and Tower House; and then if, regardless of obstacles in the shape of houses and garden walls, we make for the New Street entrance to the Public Park and continue our journey

¹ *Reg. de Pass.*, p. 13.

towards Gryffe, having Pinnel on our left and Waterstone on our right, we shall doubtless be conscious that all the time we are walking on or near the slope of a hill, its top to our left, its base to our right; now this declivity corresponds very nearly with the dividing line in the geological map. The importance of this division lies in the fact that to our left, the West, the rock is volcanic, due to the cataclysmic influence of the earth's interior heat, and to our right, the East, the rocks are, with only two or three exceptions, sedimentary (*e.g.*, limestone, sandstone, shale), that is, they have been laid down by the agency or in the presence of water. The district to the West of this irregular line, where the igneous rock abounds, is usually called the HIGHER part of the parish, and that to the East, where the rock is sedimentary, the LOWER part. The three principal agents which form and shape the crust of the earth—the volcano, the ocean, and the glacier—have left behind them in our neighbourhood records, silent but impressive, of agents and forces which have long ceased to be active and present here.

The material which has gone to form the low hills which occupy the HIGHER part of the Parish, is the lava flow from old volcanoes, the sites of which cannot now with certainty be determined. The lava, after leaving the crater, spread itself over the surface of the surrounding ground in layer after layer, and slowly cooling, formed the rocks which are to be seen in some places on the surface, but in other places are to be found only after digging through several feet of superincumbent gravel and clay. The successive layers of the lava flow cannot now be distinguished, or else no cutting has been made deep enough to get past the layer last laid down. The parts exposed, *e.g.*, the rock faces at the Greenside and Waterstone Quarries, show an imperfectly columnar structure. The stones are not by any means all of the same appearance and texture, but they are all igneous; *e.g.*, the rock of which the Clochoderick Stone consists, is different from the rock in its immediate neighbourhood, but is the same as that not a mile distant—which points to this, that though all the rocks hereabout have had a similar origin, though they are the result of a similar agency, they may have been erupted at different times, and have perhaps been poured out from different “necks” or vents. This remarkable Stone, thought by some to have been set up by the Druids, and by others to have been carried hither by a glacier, is now believed to be the top of a buried lava cone rising through lavas of a different kind.

One would of course expect that molten rock would produce a

surface plain and flat, or at least only slightly ridged, an appearance, in short, very different from the abrupt cliffs and large undulations which prevail in the igneous area. We have to remember however that since these solid beds of lava were laid down, various influences have been at work, all tending to modify and change the original shape and form of the surface, *e.g.*, parts of the earth's surface which were once smooth have now become wrinkled and creased owing to shrinkage beneath the surface, just as the skin of a once smooth apple shows creases after it has been left to wizen. The rocks of this region are known generically as *porphyrite*, *melaphyre*, *andesite*. If we examine some pieces newly broken and so showing a clean surface, we discover that the rock consists of minute crystals embedded in a kind of cement.

Here and there through this area may be found *scoria* or volcanic ash, otherwise called *tuff*. It may be looked for on the hillside immediately to the North of Drygate Farm, and extending in a bow-shaped strip from Kibblestone to Crossflat, and also to the West of Burntshields towards Marshall Moor; it occurs also in several other nooks or pockets throughout the parish. This is a softer and more porous rock, and consists of the fine grains of lava shot into the air during volcanic eruptions; falling to the earth in showers, the ash once covered the whole surface of the ground. The grains have not always remained in a loose state like gravel or sand, but have sometimes become indurated or hardened into rock, in some cases by an admixture of some sort of sandy material.

The rocks to which we have referred are the product of volcanoes acting in the open air, and are called *eruptive*.

Besides the eruptive rocks there are also to be found in the parish igneous rocks known as *intrusive*. From the back of the Barholm extending northwards, and again on the old road to Johnstone, are two great masses of basalt rock occurring in the lower ground, and rendering it distinctly high. They owe their origin to the intrusion of lava flows. A long narrow dyke of the same origin and kind is found extending from Riveres to Inkerman, about a mile and a half in length. The lava in this case welled forth from the interior of the earth through some fissure or crack in the crust. These intrusions of lava took place after the limestone, the sandstone, and the coal in the locality had already been laid down; possibly the outpouring took place on the ocean floor, creating islands, or at least raising the bottom and shallowing the sea. At the old quarries at Springgrove and on the Barr Hill, the basalt or whin is found to overlie the sandstone and coal. This overlying whin is intrusive lava of more recent date than the carboniferous strata.

The rocks in the LOWER part of the parish—to the East of the line already indicated—are known as sedimentary ; they owe their origin to the presence of water, to the existence in fact of an old ocean, an arm of which once occupied this locality. The *sandstone* which may be found here is the sand of its bed solidified and hardened, partly by the presence of some connecting cement and partly by the pressure of superincumbent matter. The *limestone* is the product of the shells of pelagic creatures which lived in its waters. The *coal* and *shale* are the remains of old forests of moss-like trees which once grew on its shores. That part of the sea which occupied the lower part of Kilbarchan Parish seems to have been subject to many and various currents ; a bore shows that sometimes a great number of layers of varying and alternating materials succeed each other in the course of a few fathoms. This points to the fact that the influence at work to produce one layer was soon succeeded by a different influence or current depositing a different layer. Take, *e.g.*, a bore at Linwood, of which the record is as follows :—

		Fms.	Ft.	In.
Boulder clay,	...	5	0	0
Sandstone,	...	4	0	0
Dark blaes,	...	0	5	1
Black fakes,	...	0	2	1
Black fakes and coal,	...	0	0	10
Dark fakes,	...	0	0	6
Soft brown sandstone,	...	0	2	10
Grey fakes and coal,	...	0	0	10
Grey fakes,	...	0	0	6
White sandstone,	...	1	2	5

If *sigillaria* or other plants of the *coal* period ever grew in Kilbarchan, much of the coal deposits appears to have been washed away to other places, or perhaps the coal found in Kilbarchan originated elsewhere and was carried hither by ocean or other currents.

The sandstone, the limestone, the ironstone, the coal, and the shale, the deposits of this ancient ocean, have all been from time to time wrought in the parish.

Records of the Ice Age—or to speak more properly, of the Ice Ages—are abundant in Kilbarchan. It appears that on several occasions an Arctic climate prevailed in this country—one ice age being separated from another ice age by a period of temperate or tropical climate. The glacier or ice river, which can exist only in a climate nearly Arctic or Alpine, produced results of surpassing magnitude

on the surface of the country. Many of the features of the Kilbarchan landscapes are due to a glacier which flowed from North to South, from Argyllshire into Renfrewshire, across what is now the Clyde Valley. Somewhere near Duchal this glacier, or at least a branch of it, turned Eastwards, so that as it passed through Kilbarchan its course was from West to East. Certain groovings or scratchings to be seen on the rocks about Barnufflock, above Locher Print Field, near Glentyan, and at various other points—the generally smoothed and rounded forms of the hill tops and exposed rocks on the higher ground—the mounds and layers of *till* (clay containing ice worn boulders) to be found in the upper, but especially in the lower part of the Parish, are unmistakeable evidences of glacier action. By far the greater part of the loose material between the surface of the ground and the rock beneath, is due to the influence of ice rivers. They were not rapid in their flow—never exceeding twenty feet per day, and sometimes even less than two feet—but they did an enormous work, in grinding into the finest powder the rocky bed and sides of their channels—in carrying with them great quantities of clay, sand, gravel, stones—in transporting to great distances large masses of rock—and then, especially at the point where they melted, in piling up great heaps of till. This glacier refuse or till is most in evidence in the lower part of the Parish, because there the ice melted (perhaps on meeting the temperate waters of the sea) and deposited its burden of stones, etc. Borings at Blackston, Middleton, Selvieland, and Linwood show from fourteen to twenty fathoms of mud, sandy clays, brown clays, blue clays, and till, which are mostly due to glacier action. The low hills about Kaimhill, the eminence on which Merchiston stands, and the rising ground at Kilbarchan Cemetery, are, generally speaking, composed of till or glacier deposit. Besides the great glacier, some branch or local glaciers also have left behind them traces of their action; the dell above Todholes to the left of Hairlaw, the little vale in which Kilbarchan Burn flows and in which, viewed from Cochrane Castle Golf Links, the main street of Kilbarchan seems so cosily to nestle, have all the appearance of having been beds of ice rivers.

The valley which bounds Kilbarchan Parish on the South-East, and in which the Black Cart flows, has been made a subject of some interest by the attention directed to it by Dr. Thomas Geikie in his book, *The Great Ice Age*. It seems that at one time it was occupied by a river flowing in the direction opposite to that in which the Black Cart now flows. The facts and arguments by which the author establishes this are

too numerous and elaborate to be done anything like justice to in this place. This much, however, may be mentioned; during one of the glacial periods the Clyde flowed at a lower level than that at which it now flows, and the Scottish shore stretched further out to sea than at present; a glacier then filled the depression now marked by Loch Lomond and the Vale of Leven, crossed the valley of the Clyde, and abutted on the opposite slope of the Kilbarchan hills. This glacier, at least at certain periods, dammed back the waters of the Clyde, which therefore formed a lake, the shores of which were the high grounds of Kilpatrick, Kilbarchan, and Paisley. The mud, evidently a lacustrine deposit, to be found in borings made in the lower part of Kilbarchan is corroborative evidence of the existence of this lake. The waters of the Clyde, after filling up this basin, overflowed and found a way of escape in a direction generally South Westerly, by the valley now occupied by the channel of the Black Cart and by the lochs of Castle Semple and Kilbirnie, until it fell into the sea somewhere South of Ardrossan.¹ This glacier probably belonged to a period antecedent to the glacier referred to on the preceding page.

It has already been remarked that hills are sometimes the result of the wrinkling or creasing of the earth's surface owing to the contraction of its interior. Similar earth movements have caused also cracks or fissures. It seems that in obedience to some *stress*, the layers of rock composing the earth's crust have been at some places broken vertically, and the broken edges, after moving relatively to each other, have come together again, but not exactly as they were before the fissure took place. The strata are no longer continuous but are dislocated. The consequence is that a miner, in following the course of some stratum of limestone or seam of coal, comes suddenly to a halt, with a wall of different rock before him, and has to prospect for his layer of workable material up nearer the surface or lower down than his old level. These *dislocations*, or *faults*, or *troubles* are so common in the lower part of the Parish as almost to form a network. In the higher ground there is also a *fault* lying almost due East and West, and extending from Locher Mill to Auchencloich. For some distance, from Locher Printfield to near Hairlaw, the course of the stream "Locher" coincides with it. The *dip* of strata is also largely due to earth-movements. Most of the rocks laid down horizontally are now frequently seen to be inclined or bent from their horizontal position, and sometimes have been so tilted that they are

¹ *Great Ice Age*, p. 146 and foll.

now vertical, or even completely turned over, or doubled up upon themselves. This is the consequence of a variety of stresses and forces. Examples of tilting, though not to any great extent, are common in Kilbarchan.

Immediately to the East of West Fulton Farm the geological map indicates "an older terrace of marine erosion"—in other words, a place where the loose overlying material has been carried away by the action of the sea. It is necessary to explain that sea and land did not always stand at the same relative elevation towards each other in which they do now. There is evidence that at one time the sea stood considerably higher, relatively to the land, than it is at present. The land surface, however, gradually rose and the sea correspondingly fell and retreated, until the water reached a level only 50 feet higher than now; at this height it remained for some time, forming new beaches. And at yet another period the sea was 25 feet higher than at present. This may have been its level within times very recent, *i.e.*, recent according to geologists' notions of time, say about the time of the Roman invasion, 1830 years ago. The retreat of the sea was thus made in three steps or stages—from the highest level to 50 feet, from 50 feet to 25 feet, and from 25 feet to the present sea level. At each of these resting places the sea had its beach or strand, and the geologist's eye can with certainty detect these old shores. The terrace at West Fulton is one of these beaches. The waves of the sea have at this point washed away the debris which the glacier had deposited, leaving bare the coal and rocks laid down by the primeval sea. A bore made at West Fulton shows no boulder clay or till, but immediately beneath a few inches of loam there come :—

			Feet.	Inches.
Coal,	...	...	4	3
Fire clay,	...	...	4	1½
White lime,	...	...	1	0

and so on.

Fresh water alluvium or peat occurs here and there throughout the parish, but chiefly at Linwood Moss. The account given of the origin of this "moss" by the Rev. Patrick Maxwell, Minister of Kilbarchan (1787-1806), in the *Old Statistical Account* (1795), has been rendered almost classical by being quoted by Dr. Robert Munro in his recent volume, *Prehistoric Scotland* :—

" . . . 500 acres are occupied by a moss from seven to nine feet in depth. . . . The soil below is a deep white clay, where has formerly been a forest. The oak is perfectly fresh; the other kinds of timber are rotten. The stumps in general are standing in

their original position. The trees are all broken over at about the height of three feet, and are lying from S.W. to N.E. So whenever you see a stump, you are sure to find a tree to the N.E. How an oak tree could break over at that particular place, I could never understand. But we may be allowed to form a conjecture, that before the tree fell, the moss had advanced along its stem, and rotted it there. Wood immersed in a wet body is found to decay first at the ring between the wet and the dry. The theory of mosses is now illustrated in a satisfactory manner. They have all been woods at a former period. These being cut or falling down hindered the water from getting off the ground where they lay. This encouraged the moss plants to grow over them. These plants, while rotting below, continue to grow above. Hence a moss continually increases in depth. The position of the trees in most mosses from S.W. to N.E., instead of being an objection, confirms this hypothesis; for all our trees are bent in this direction, by the prevailing current of our winds. A tree, whether cut down or decaying, naturally falls in a direction to which it leaned while growing. The Romans produced many mosses by cutting down the woods, to which our ancestors fled for shelter. Others have doubtless been produced from woods allowed to fall through decay. From what has been observed of the quick growth of moss, it should seem that this one is not very ancient. What confirms this opinion is, that many places round this, and other mosses in this country, still retain the name of wood. As Fulwood, Linwood, Birchenhead, Woodhead, Woodside, Oak-shaw-head (*shaw* is 'wood'), Walkinshaw, etc."

Water falling on the ground in the form of rain and snow, and percolating through the soil and softer rocks, has the power of separating out some of the chemical materials which it meets with, and of depositing them in the form of crystals in the interstices of the rocks. In the exposed face of soft rock to the right of the road from Kilbarchan to Bridge of Weir, at Pinnal Brae, may be found beautiful little crystals, generally white, called *Zeolites*, which owe their origin to the infiltration of water.

Near Locher Mill there is a well, the waters of which are so strongly impregnated with the sulphate and carbonate of lime, that any object put into the water becomes incrustated with a limey coating, thus producing "petrifications" so-called, but which may more properly be described as "incrustations."

CHAPTER II.

THE SAINTS OF KILBARCHAN.

It is not the mere interest of the story, nor even the ideal morality which constitutes the principal charm of the legends of the Saints; it is the constant idea of Providence supporting the faithful in those troublous times, and of saints always interfering in favour of the innocent.

—M. Ampere, *Hist. Litt. de la France le 12mo. Siecle* ; ii. 360.

Explanation of KILBARCHAN—How a church was founded—Many Saints with names similar to Barchan—How our Barchan may be identified—Citation of calendars—Drummond calendar—Martyrology of Donegal—Felire of Engus—Gorman's Martyrology—Conflicting views—Bishop Forbes—Martyrology of Tallagh—Camerarius—Opinions of Cosmo Innes, Dr. Reeves, etc.—Possible meaning of "Barchan"—Pedigree of Bearchan—"The man of two parts"—Prophetic fragments—Felire of Engus quoted—His church, cairn, and well at Clonsast—O'Donovan at Clonsast in 1837—Clonsast in 1900—Colgan's *Birchanus*—"Church of the Four Illustrious"—Ara's Isle—Archbishop Ussher quoted—When did Barchan live?—His fame as a prophet—His cryptic prophecies—History as prophecy—What it is possible that Barchan did write.—ST. MARY, the Virgin—Her altar in KIL-barchan—ST. CATHARINE'S Chapel—The Saint's festival—Probable reason for this Saint being chosen—Her learning—Missionary success—Persecution and death—Popularity in Europe—Patroness of schools—Monastery on Mount Sinai visited by Kilbarchan ladies—Other St. Catharines—ST. BRIDGET—Birth and early consecration—Miracles—Connection with St. Patrick—Her death—ST. MARNOCK—Possible connection with Kilbarchan—His fame—A Relic and its uses—Places where his memory was celebrated.

I. Barchan—Saint, Bishop, and Prophet.

THIS chapter is an attempt to answer the vexed question—"Who was St. Barchan?" Treating in the meantime probabilities, and even possibilities as certainties, we are able to answer that he was a Scoto-Irish Saint who lived between 550 and 650; that he pursued his clerical calling both in Ireland and in Scotland; that both at Clonsast, King's County, and at Kilbarchan, where he spent part of his life, his memory was formerly revered on an early date in December; that in his old age, being stricken with blindness, he received as a compensation from heaven the gift of prophecy; and that on his death, his body was borne to Inishmore, Galway Bay, where he was buried in the same grave as other three saints, and the church near became thereafter known as the "Church of the Four Illustrious."

The name "Kilbarchan" (*Kylberhan, Kilberchan, etc.*) means "the Church, Cell, or Retreat of Barchan": those who countenance the explanation, "Church of the hill bounded vale," not only accept a more than doubtful etymology, but are also forgetful of the fact that all vales are hill bounded.¹ Recent investigations into the usages of the early British Church make it probable that a holy man, whose name was something like "Barchan," actually lived for some time at the place which has ever since his visit borne his name. The purely formal dedication of churches to illustrious saints who had never visited them, or the localities where they were erected, was a Continental practice unknown in the native church during its period of isolation.²

"It was customary," says Borlase, "that when any holy man, were he bishop or priest, wished to found a church or a monastery to be devoted to the service of God, he should come himself to the spot on which the future edifice was to be raised, and there continue forty days engaged in prayer and fasting. During this period it was incumbent on him to allow himself each day until the evening (Sundays excepted) nothing but a morsel of bread and a hen's egg, taken with a little milk and water. This done, the ceremony was completed, and all that was required by way of consecration was effected. 'It would naturally follow,' says Mr. Rees, that the church should henceforth be called by the name of the person thus dwelling on the spot, 'and in this sense, and no other, the word *founder* is to be understood.' 'The place was called after him, as a house is often called by the name of its builder. It remained for subsequent generations to regard the founder in the character of patron,' and to give him the informal title of Saint, which has proved quite as lasting as a place in the Calendar, backed by a formal canonisation. On arriving in a new country . . . the wanderer would settle down to his task—sometimes attaching himself to the retinue of a tribal chieftain or noble, and inducing him and his followers to become Christians and to erect a church—sometimes raising for himself his lonely hermit's cell . . . in a sheltered valley near some stone or fountain, of whose spell he now would become the interpreter, and whose blessings he would now dispense in the name, no longer of the *genius loci*, but of Christ."³

This very clear statement by a recognised authority makes it possible for us to maintain that the celebrated prophet and saint

¹ The temptation to try to establish some connection between the place name of "Barochan" in Killhallan, with its interesting old Celtic Cross, and St. Barchan of Kilbarchan, is one difficult to set aside. The extra vowel affected by our neighbours does not present an insuperable obstacle—but it is difficult to find a valid reason for the Saint's erecting or blessing a cross three miles, and no more, from his own "retreat," and the idea that Barchan invaded the district where a brother saint was labouring, or where his memory had come to be revered, is so strongly suggestive of a grave breach of modern clerical etiquette that it would be unbecoming in us to encourage it!

² This did not end in Scotland until the reformation set on foot by Queen Margaret took effect, about the end of the 11th century.

³ *Age of the Saints*, pp. 85, 86. See also *Warren's Celtic Church*, pp. 74, 75; and *Stokes' S. Patrick*, pp. 230, 231.

with whom we will attempt to identify "Barchan" made Kilbarchan his home for at least the necessary forty days, and that his "cell" stood near the site of the present Parish Church.

In vain shall we search the writings of hagiologists to find any saint whose name was exactly *Barchan*. There may be found, however, nearly a dozen *Berchans*, half a dozen *Breccans*, two *Berachs*, a *Brychan*, a *Brogan*, and so on, any one of which may have supplied the syllables corrupted into "Barchan." Uniformity in spelling is quite a modern criterion of identity. It is only by an appeal to old Church Calendars that we are delivered from the mazes of perplexity in which otherwise we might helplessly wander. A Church Calendar registers the *natal* days of the Saints, *i.e.*, the days on which they *died*. It in short allocates stated days to the commemoration of certain holy men and women. On the day of a particular saint the chief facts of his life are read in church or in private, and the faithful by giving attention thereto are expected to correct their aspirations and to model their lives on what is thus recalled to their memories; and in the district surrounding the church that bears the saint's name, his day is held in especial veneration—the method of celebration varying from age to age.

According to the *Drummond Calendar*, the 4th December was the day set apart to commemorate the Holy Confessor FIRDALETHI or BERCHAIN; another calendar—*The Martyrology of Donegal*—mentions under the same date Bearchin of Cluain-sosta, Bishop and Apostle of God. So also the *Felire of Engus* and the *Martyrology of Gorman*; and O'Donovan, in a letter hitherto unpublished, while admitting that it was on St. John's Day, and St. Peter's, and St. Paul's [June 24th and 29th] that the pattern at Clonsast was held within living memory, yet says distinctly that "the Saint's memory was annually celebrated with great devotion at his well on the 3rd of December." Now the Kilbarchan Fair known as Barchan's day is held on the first Tuesday after the 12th of December, *i.e.*, on the first Tuesday of December O.S., or roughly speaking, on the third day of the first week of December; which brings us to O'Donovan's conjectured Brachan's Day, and within one day of the Berchan's Day of the *Drummond Calendar*, of the *Martyrology of Donegal*, of *Engus*, and of *Gorman*.

It is as unnecessary as it would be tedious to trace the steps by which Holy Days lost their religious complexion and became devoted to the mundane purposes of buying and selling, became, in short, holidays, days on which people had an enjoyable outing—and how a

certain day of the week as an anniversary or date was substituted for the older day of the month. These changes were indeed natural and inevitable—the former in a world which grows daily more utilitarian, the latter under the influence of a Church which for many a day regarded the Lord's Day as the only traditional religious institution worth defending against profanation. In the year 1602 Lochwinnoch Fair fell on a Sunday. The Presbytery of Paisley enacted that it should be held on the preceding Saturday. Probably recourse was had soon after to the new way of reckoning anniversaries by days of the week.

But though several of the best authorities agree in making St. Barchan's Day fall on December 4, and though the identification of Barchan of Kilbarchan and Bearchan of Clonsast seems to hinge on such a consensus, yet it would be disingenuous to suppress the information that authorities as reliable as those quoted, favour other dates. Thus, though the *Martyrology of Gorman* mentions Berchan "the dear prophet" under December 4, yet at August 4 notice is taken of "the blooming Berchan"—flattering epithets "which," Dr. Bernard of Dublin remarks, "are probably due to the exigencies of metre."

Bishop Forbes gives an account of Berchan at August 4, and quotes an old charter [10th January, 1578] conferring certain rights on the Burgh of Tain, amongst them the right to "hold a fair on the day of St. Barquhan, which is the third day after the festival of St. Peter *ad vincula* called Lammas [August 1st]."

Canon O'Hanlon mentions Berchan of Clonsast at August 4, quoting the *Martyrology of Tallagh*. He says:—"There is a traditional account of a saint, said to have been a cripple, who, while carried about in a sort of wheelbarrow lost his life through an accident, at a place now known as Tubberbarry, near Summer Hill, Co. Meath. Where he was killed, a well of pure bubbling water sprung up, and it was surrounded by trees. My informant has told me that, on the 4th of August, each year, pilgrimages are made to this fountain by the country people, who have great faith in its curative properties. Perhaps the Saint's name was Barry or Bearach; but, there may be a greater difficulty still, in identifying him with the present St. Berchan." Canon O'Hanlon has, however, given me to understand that St. Berchan will be noticed under December 4th also, when his great work on the IRISH SAINTS reaches that point, and that the forthcoming article will have as an illustration the old Church of Kilbarchan.

At April 6th, David Chalmers (Camerarius) notices a St. Berchan or

St. Berthan, Bishop of the Orkneys and Confessor, who spent his youth in the celebrated monastery of St. Columba (*i.e.*, Inchmahome), not far from Stirling, and who was held in high repute in the province of Stirling.

Such discrepancies of date indicate, either that different saints of the same or similar names have inadvertently come under our purview, or that the calendarists were far from being agreed as to St. Barchan's date. The question as to "Who was Barchan?" seems indeed to defy final settlement, for although Cosmo Innes in his *Origines Parochiales* expresses the opinion that the Kilbarchan Fair on the first Tuesday of December, O.S., is a survival of St. Barchan's Day, and Dr. Reeves in his *Adamnan* identifies Berchan of Clonsast with the patron saint of Kilbarchan; yet one of the best living authorities says that he cannot think that the Fair has anything to do with the Saint, for reasons, however, which do not appear to me to be quite satisfactory.

In the earlier centuries names were often significant and descriptive as only nick-names can claim to be now; and if "Berchan" is the diminutive form of the Erse word BRI=a spear, it will signify "a little spear." This appellation may have described the Saint's person, and we may think of him as a spare man of short stature, or it may have described his manner and speech, which may have been keen and incisive.

The fullest original account of him whom we take to be our patron is that to be found in *The Martyrology of Donegal*. It is as follows:—

- Dec. 4.—Bearchan, Bishop and Apostle of God, of Cluain-sosta in Ui-failghe [Clonsast or Cloonsost in Offaly or Ophaly, King's County]. He was of the race of Cairhe Ríghfoda, son of Conaire, who is of the seed of Heremon. FER DA LEITHE was another name for him, *i.e.*, he spent half his life in Alba and the other half in Erin, as he himself said:—

At first we were in Alba,
The next first in Meath;
Truly it was not foolish sleep that I went bent on,
I did not find the face of a hero by sleeping.
The four prophets of the fine Gaels,
Better of it the county whence they came,
Columcille, Molding the perfect,
Brenainn of Biorr and Berchán.

The second quatrain is added in a more recent hand. There is a long clear prophecy of Berchan (which Richard o' Murchertaigh had) on this captivity of Erinn in which this is the last stanza:—

Where a twig falls a tree grows up;
Who drops a nut plants a new tree;
The eighth citizen prince of Rome [Pope Urban viii.]
Shall release Erinn from the bondage of the foreign tribe.

The tub of Berchain (*sc.* forming the bason for the well) was found new in Ui Failge, in the territory of Ui Berchain. The timber was still round the water (*i.e.*, its timber was still sound enough to hold water). It is there Clonsast is, and it is there is Tempull Berchain and was.

The *Felire of Aengus* at December 4 has the following :—

... one of our sages was the modest FER-DA-LEITHE ("man of two parts"), *i.e.*, Berchan of Clonsost in Offaly. Or "man of two parts" in Laid Treoit [Menteith ?] in Scotland: a priest was he. "Man of two parts," *i.e.*, half of his life in the world and the other half in pilgrimage, *ut ferunt (periti)*. Half his life in Ireland and the other half in Scotland.

The celebrated Irish antiquary O'Donovan visited Clonsast in 1837. His account of the antiquities of the place is to be found in his MS. letters lying in the library of the Royal Irish Academy, from which the following excerpt has been taken by the kind permission of the authorities :—

PORTARLINGTON, *December 22, 1837.*

DEAR SIR,

We have discovered the establishment of an early saint of whose history I remember nothing. It is called Clonsast, and lies about five miles north-east of Portarlington in a beautiful Cluain which is surrounded by a part of the Bog of Allen. The Irish name is CLUAINSOSTA and the Patron is vividly remembered to be St. Bra(o)chan (perhaps a contraction for Berachan), whose memory was annually celebrated with great devotion at his well, called *Tobar-Brachain*, on the Third of December. The old church is small, and unquestionably of the primitive age, as appears from the large size of the stones and character of the masonry, but all the doors and windows are unfortunately destroyed. The churchyard presents all the appearance of its having been deserted at an early period, and no grave, tombstone or inscription of ancient or modern date is to be seen, at least over ground, nor is there anything to attract the notice of the antiquarian but the primitive appearance of the featureless walls and the melancholy beauty of the spot—*soccus quietis*.

To the south east of the old church about twenty perches, and separated from the hard spot by a brook, now swollen to a rapid flood, there is a remarkable stone in which the Saint is said to have stamped the impression of his head, and which was resorted to for the purpose of procuring relief from the headache. Near the stone grows a small hoary thorn, evidently of great age, and close to the thorn is a small *cairn* of stones. These three objects are on a small hillock, which is now insulated by so deep a current that I cannot visit them, though I made every effort, for two reasons, *viz.*, to get rid of a headache and to view some hieroglyphics said to be indented on the stone, but the day was too cold to strip.

St. Brachan's Well lies in the town land of Clonshannon, about sixty perches to the N.W. (?) of his church. It was a large and vigorous spring until fifteen years ago, when drains were sunk in the bog near it, which have weakened its vigour and left its waters quite muddy and black. It is nevertheless never seen dry, and is still visited by a few pilgrims, who have left some devoted rags on the bushes that grow over it.

RUINS OF ST. BERCHAN'S CHURCH

Clonsast, King's County

Vide pages 16, 17



Until a very late period a numerous *pattern* was held on the field adjoining this well and church, on St. John's Day (24th June), and on St. Peter's and St. Paul's (29th June); but in consequence of the bad effects of whiskey, the clergy have thought proper to abolish it.

This parish was, according to tradition, anciently called FARMANN BRACHAIN, which is evidently a corruption of TERMON BRACHAIN. I find mention made of a church called "Cluainsosta" in the Calendar of Donegal; but it cannot be this, as it is stated to lie in the County of Kildare and to belong to a Saint KIERAN.

The present writer visited Clonsast in the summer of 1900, and had the various objects of interest above-mentioned—church, stone, cairn, thorn, and well—pointed out to him by Mr. Edward Watson, the proprietor of part of the townland of Clonshannon. After the lapse of nearly sixty-three years, O'Donovan's description remains substantially correct. Since O'Donovan's visit, a vandal farmer sought and found in the ruined walls of the church materials for making a bridge; but, supernaturally warned or conscience-stricken, he soon restored the stones as best he could. The ruin stands on a slight eminence. The ground about it is very rough, suggesting the presence of grave-stones or perhaps owing to boulders fallen from the building. The brook which interfered with O'Donovan's investigations was not in evidence. The cairn (or carn) is very low, and only on the table-like top are the stones exposed. It is remarked by the country people that the grass has never encroached upon it, though the ground ivy has no such scruples. A natural explanation of this has been offered; a large flat stone which once marked the boundary of the vicarage-land has been for many years amissing, to the advantage of a neighbouring lay proprietor but to the detriment of the cure, and it has been suggested that it lies concealed beneath the cairn. No efforts have been made, however, to ascertain the truth of this conjecture. The stone credited with the power of curing headache is a boulder about two feet in diameter set in the ground. The hollowed top might fit the back of some human heads. The presence of a colony of ants, which had made its crevices their summer quarters and which refused to be evicted, made it inadvisable to test either its size or its reputed powers, though one deemed it wise to make a votive offering to propitiate the *genius loci*. There are several old thorn trees near, many of them dead and decaying and mantled over with ivy. The once famous well is now little more than a hole in the ground containing a little muddy water. There were no rags on the bushes near representing the votive offerings of pilgrims, no coins or buttons in the mud at the bottom, though there was evidence that the well had been lately cleaned out, possibly by some mother who

had brought her ailing child to dip it in the healing water. The surrounding sacred enclosure, upon which the revelry of the *pattern* or religious festival never encroached, is still clearly marked; beyond it there would be drinking and feasting, music and dancing, horse-racing and feats of strength, often kept up with unabated vigour for five or six successive days (June 24-29); but around the well a considerable space was always kept clear and unprofaned, within which the worshipper could withdraw to repeat his prayers or perform his superstitious ceremonies.

The summer aspect of a neighbourhood is necessarily very different from the winter one. In July, Clonsast did not seem a melancholy place. The extraordinary courtesy of the farmers, the sounds of the mowing machines in the meadows near, the brilliant sunshine, and the prospects of an early and plentiful harvest, produced impressions which occasion memories very cheerful and pleasant. And yet had Barchan been at liberty to choose the sphere of his labours when living, and the place with which his name should be associated after he was dead, he must indeed have been blind, or a saint specially distinguished for his self-denial, if he had given preference to this *Cluain*, or sequestered mead, by the Bog of Allen, over the pleasant vale through which flows the lively stream which laves the foundations of his Church in Strathelyde.

Colgan in his *Acts of the Saints* mentions a BIRCHANUS (p. 715 n. 10). A church in Inishmore—the largest and most northerly of the Aran Islands, Galway Bay—“is called *Tempull an cheathrair aluinn*—i.e., the Church of the Four Illustrious Ones, who are SS. Furseus, Brendanus Birrensis, Conallus and Birchanus, whose bodies were borne hither and buried in one tomb in the cemetery close to this church.” Inishmore is emphatically the Island of the Saints. For some reason or other, possibly its remoteness and isolation, it was much frequented by early ecclesiastics and it now contains a great number of remarkable antiquities. It is the last resting-place of many Celtic Saints. St. Columba’s fond farewell to it has been translated by Dr. Douglas Hyde, and may be found in his *History of Irish Literature*:—

Farewell from me to Ara’s Isle,
Her smile is at my heart no more;
No more to me the boon is given
With hosts of heaven to watch her shore.

O Ara, darling of the West,
Ne’er be he blest who loves thee not,
When angels wing from heaven on high
And leave the sky for this dear spot.

The "Church of the Four Illustrious" stands near the centre of the island, a little to the south of the hamlet of Cowroogh. The site is a little terrace on the hill side facing the north. The edifice is thirty feet long and sixteen broad. A good deal of the walls, the pointed north doorway, the altar and a bracket near it, both of them of stone, the east window, and traces of what may have been a chamber within the church at the west end, are all that now remain of the ancient structure. The patch in which the ruin stands, a hay field according to the islanders' notions, about a hundred feet long and forty-five feet broad, is enclosed by a dry-stone dyke. A well just outside this enclosure has still a considerable reputation for sanctity and healing power, as appears from the numerous bits of rag tied to the overhanging ivy and bramble, and the number of buttons and similar small articles to be seen in the water. The stones which are understood to mark the graves of the four saints, one of whom may be our St. Barchan, stand in a row parallel to the west gable, and about nine feet from it. The two to the north are the largest, though they are scarcely two feet in height. There are no inscriptions, and any straight edges are due, not to human workmanship, but to the natural cleavage of the calcareous rock of which they are composed.

Archbishop Ussher, in his *Early British Church*, mentions a Byrchinus opposite the date 570, "who," he says, "may have been St. Barchan, of whom we have read in the works of his contemporary Coemgenus (Keivinus), that though he was blind he was endowed with the gift of prophecy."

It does not seem impossible to fix, at least approximately, the time about which Barchan lived. His name occurs in *The Four Masters* in conjunction with the names of three saints whose dates are known—Columba (521-597) and Brendan of Birr, his contemporary; and Moling, the contemporary of Adamnan (624-704). Therefore, even assuming that Barchan was the most recent of the four, we have no reason for putting him later than 700 A.D. Again, if he is one of the FOUR ILLUSTRIOUS who, according to Colgan, gave a name to the church near which they were buried in "Ara's Isle," his name occurs there in conjunction with Brendan's again, and with Furseus', whom Bishop Forbes puts at 650. Many Saints have borne the name Conall, and as we do not know which of them this is, we cannot assign to him dates. If we assume, again, that Barchan was later than Brendan and Furseus, his date is only after 650. According then to this line of argument, Barchan was not later than

the seventh century, and if he is the same as Ussher's St. Berchan he is as early as the sixth, 570 being the date which this authority gives, adding that he was "the contemporary of Keivinus," of whom we know that he died in 622 at the phenomenal age of one hundred and twenty. We are therefore well within the mark if we assign to St. Barchan dates within the sixth and seventh centuries; there is no reason whatever for putting him later than 700 A.D., and he may have been as early as 550 A.D.

St. Barchan, or one of the same or a similar name, enjoyed a great reputation as a prophet. The prophecies—some of them very long, some mere scraps—ascribed to him are very numerous. They are all written in the Erse language, and some are to be found only in manuscript. It may be taken as certain that he was not the author of all that has been placed to his credit; but, on the other hand, had he not had an established reputation as a prophet, his name would not have occurred in connection with so many of these nondescript verses so dear to the hearts of the Celtic race.

The prophetic writings ascribed to Barchan are of two kinds—the *one* cryptic and oracular in style, the *other* matter-of-fact history, under the guise of prophecy. As an example of the former class we quote the following from THE BOOK OF HOWTH—"Carew MSS." :—

In Ireland the matter shall begin at the number of 7
 And it shall be made an end by the number of an 11 ;
 In Ireland also the sun shall fade and lose his light ;
 Then the moon shall shine when Holy Church shall undertake to try the right ;
 Then their treason shall begin.
 The swan shall swim the river along and trouble the water with his toe ;
 The antelope shall chase the wolf's whelp when the old wolf is agoe.
 A dreadful dragon shall stand in a tower, and hearken of mickell woe,
 Then the three castles shall be devoured, so then Ireland is nigh agoe.
 After the sun shall shine out of the North East ;
 Then the moon shall change at the full.
 Three thousand shall die upon a day at Rosberry, live who so may,
 Then will horses go to grass, and spare neither corn, neither mead,
 Their bridles fast upon their back, their bridles upon their head ;
 There shall be no grooms them to keep ; their master(s) shall be all gone ;
 They shall be out a whole fortnight, and no man to fetch them home.

An example of the second kind of writings ascribed to our Saint is known as THE PROPHECY OF ST. BERCHAN—part of which may be found in Skene's *Chronicles of the Picts and Scots*. It is really a brief

history of the early Irish and Scottish kings and of St. Columba's mission to Scotland. Modern writers of history, such as Skene and Andrew Lang, consider that it contains trustworthy information, and so they frequently quote from it. Skene says that it was written about the years 1093-6, when a fashion prevailed "of writing history in the form of prophecy, supposed to have been uttered by some one who lived long before the time of the actual writer"¹; and therefore of course the writer was not Barchan. It is with some misgivings that we see the reputation of our patron saint as a man of letters given away in this manner, and we think it but justice to his memory to state that, if he lived in the sixth or seventh century, as we have striven to show that he did, he would have been well acquainted with the facts contained in the first seventeen stanzas of the poem, and he would have been in a position, as far as mere knowledge goes, to have written them. Still further, this part of the poem differs from the rest in that it condescends on the actual names of those prophesied about, *e.g.*, St. Columba and King Aidan, instead of merely indicating them by some descriptive epithet, which is a remarkable feature of the other part of the poem. This difference (to the lay mind it may seem very slight) indicates the work of two writers—the one ignorant of the accepted limitation of a prophet's power, the other more artful in that he is careful to avoid giving actual names which it is believed no prophet can do. All that it is possible to maintain on these grounds is that Barchan may have written the first seventeen verses of this long poem.

The following is a free rendering of this part, which, unfortunately, on our hands has expanded to nineteen verses. :—

Years three score shall pass, bringing gladness and sorrow,
Till the birth of a babe in his royal home;
Joy of my heart! fond love greets the stranger
Fated to Alban from Erin to roam.²

Which is his niche in the world's stately temple?
Read me the rune—what is destined to be?
"Priest, prophet, sage, poet, favoured of heaven,
Such is his lot in the land o'er the sea."

¹ Skene's Preface, page xl.

² The pseudo-prophet pretends that he is writing in 461, 60 years before St. Columba's birth.

Glazed grow his eyes when they 're fixed on the future,
 Rapt is his glance and awful his tone ;
 When God's will and word he declares to the people
 Hearts are joy-warmed and silenced their moan.

Though Bridget and Patrick have left us for ever
 Erin's hero and saint in one shall be,
 His clansmen he leads on the field of Cooldevny
 And red are the tracks he leaves on its lea.

Hark, to the dirge of the lone and forsaken,
 Giving voice to their grief for beloved ones slain,—
 In palace and cot, for serf, king and noble
 Echo the plaint, hill, meadow and main.

Forth from his home goes Columba the noble,
 Exiled and outcast, his galley he steers,
 Past cliff and past island, pursue him his foemen,
 His rowers are fearful, he calmeth their fears.

What portents are these which attend his departure ?
 Red are the waves on Lough Foyle's shingly shore,
 Scream of the sea mew and tempest's loud roaring—
 Will this true son of Erin come back never more ?

When the shore line has sunk to a mist 'cross the ocean
 The exile in tears makes lament o'er his fate,—
 "Ere, Erin, thou go from my fond eyes for ever,
 Hear my pledge of affection, alas ! it comes late.

"For the shelter, Iona ! thou givest a stranger
 A life's whole devotion thou claimest of me,
 But at last would I lie where my saint friends are sleeping
 Ah, my heart fondly turns, dear Derry ! to thee.

"Disciples may slight the commands of a master,
 Angels ! more faithful, regard my behest !
 Bear my body in death back, back, back to Erin,
 The exile will then be its welcomest guest."

And, Hi ! though thy shrine be bereft of its treasure,
 Thy winds to thy waves echo one constant name,
 The cloisters of Derry catch up the smooth measure—
 "Columba," "Columba," for ever the same.

But long be his life in the land of his pilgrimage,
 Many and great be his deeds o'er the sea ;
 Father, Son, Spirit protect him and save him,
 Ye Heavenly powers, ye blessed Trinitè !

To a lodge on the Ness, far away thro' the wilderness,
 Where a monarch holds sway o'er heathen hearts rude,
 And in vassalage keeps even Aidan the Erinach,
 Columba sets forth to encounter King Brude.

No Highland welcome awaiteth the stranger,
 Barred are the gates and bent are the bows,
 At the Sign of the Cross as by spell of magician
 Back swing the doors and forward he goes.

"Sovereign of Pietland! give ear to the message
 God charged me to give to thy country and thee,—
 'Let heathen knees bow to the Cross in contrition,
 Let Aidan rule free o'er the land by the sea.' "

Soft grew the heart of the bold son of Mailchon,
 He smiled on the pleader, he granted his crave ;
 And first King of the Scots in the land of the alien
 Made Aidan mac Gabbhan the free and the brave.

Fate gives to thee, Aidan ! no peaceful possession,
 Thy sons may rejoice in the lowing of kine,
 Waving of corn fields, mixed sounds of village life,
 The hunt on the mountain, the prayer at the shrine.

Not such is thy fortune, strifeful thy heritage,
 Thy roof but a shield where darts fall as rain,
 From field to field of war thy banner seen afar,
 Lendeth heart to the living, renown to the slain.

Day of the Thunder god bringeth the message loud,
 Sounding for Aidan the call of " Retire ; "
 Uncrown'd and unthron'd yet dauntless, unconquer'd,
 God gives him rest 'midst the hills of Kintyre.

II.—*St. Mary the Virgin.*

From the charter of Thomas Crawford of Auchinames, A.D., 1401, we learn that there was already an altar to St. Mary the Virgin in KILBARCHAN. Dedications to her were numerous under the Roman Church. The reasons for her commemoration and adoration are so well known that it is unnecessary to set them forth here.

III.—*St. Catharine.*

From Crawford's charter also we understand that he contemplated erecting a shrine and chapel to a saint unnamed in the " cemetery " near

the Church. The saint afterwards chosen was St. Catharine. The festival of St. Catharine of Alexandria—the most celebrated of the name—fell on Nov. 25, *i.e.*, the 9th day before St. Barchan's Day. In the absence of any good reason explaining why St. Catharine was chosen as the patroness of Crawford's benefaction, we are at liberty to suggest that the Romanized clergy expected that by instituting an orthodox festival so near the old fashioned one, the latter might come in course of time to be neglected and forgotten, and the former, supported by their authority and influence might take its place. Barchan, being a saint of the native church only, had no place in the Roman Calendar and the Roman Catholic ecclesiastics did not look on the preservation of his memory with any favour.

The *Roman Breviary* gives the following account of St. Catharine at November 25 :

This Katharine was a noble maiden of Alexandria, who from her earliest years joined the study of the liberal arts with fervent faith, and in a short while came to such an height of holiness and learning, that when she was eighteen years of age she prevailed over the chiefest wits. When she saw many diversely tormented and haled to death by command of Maximin,¹ because they professed the Christian religion, she went boldly unto him and rebuked him for his savage cruelty, bringing forward likewise most sage reasons why the faith of Christ should be needful for salvation. . . . Maximin marvelled at her wisdom, and bade keep her, while he gathered together the most learned men from all quarters and offered them great rewards if they would confute Katharine and bring her from believing in Christ to worship idols. But the event fell contrariwise, for many of the philosophers who had come to dispute with her were overcome by the force and skill of her reasoning, so that the love of Christ JESUS was kindled in them, and they were content even to die for His sake. Then did Maximin strive to beguile Katharine with fair words and promises, and when he found it was lost pains, he caused her to be hid, and bruised with lead-laden whips, and so cast into prison, and neither meat nor drink given to her for the space of eleven days. . . . At that time Maximin's wife and Porphyry, the Captain of his host, went to the prison to see the damsel, and at her preaching believed in JESUS Christ, and were afterwards crowned with martyrdom. Then was Katharine brought out of ward, and a wheel was set, wherein were fastened many and sharp blades, so that her virgin body might thereby be most direfully cut and torn in pieces ; but in a little while, as Katharine prayed, this machine was broken in pieces, at the which marvel many believed in Christ. But Maximin was hardened in his godlessness and cruelty, and commanded to behead Katharine. She bravely offered her neck to the stroke and passed away hence to receive the twain crown of maidenhood and martyrdom, upon the 25th day of November. Her body was marvellously laid by Angels upon Mount Sinai in Arabia.²

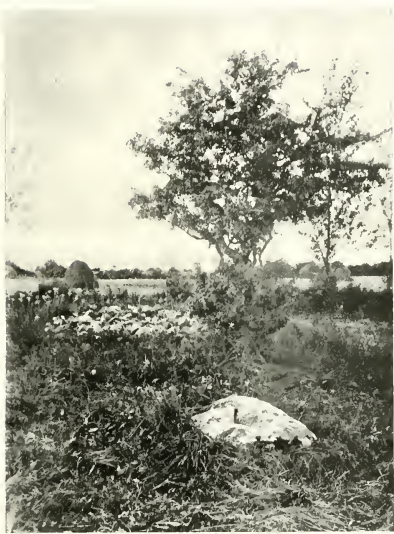
¹ Maximin's date is end of *third* or beginning of *fourth* century.

² Translation by John, Marquess of Bute.

ST. BERCHAN'S STONE, CAIRN, AND THORN

Clonsast, King's County

Vide pages 16, 17



There is a tradition that the famous monastery of St. Catharine's on Mount Sinai received its name because there in the 8th or 9th Century, the monks disinterred a body which they took to be that of the Saint. The fame of the Virgin Martyr was brought to Europe by the returning Crusaders [1096-1270] where her *cultus* became very popular. A monastic order—the Knights of Mount Sinai or of Jerusalem—was instituted, A.D. 1063, in her honour. In Belgium no town is without an altar or church to her; at Paris, Louis IX. erected a costly church to her memory; and the Maid of Orleans claimed her special favour and tutelage. Her head is alleged to be preserved in the Piazza of St. Peter's at Rome.

She has been regarded as the patroness of schools, because of her great learning, and it is quite in keeping with this her traditional office that it should be at her monastery on Mount Sinai that so many valuable manuscripts which have been brought to light of recent years should have been preserved. Here Tischendorf discovered [1844-59] the famous *Codex Sinaiticus*, and Rendal Harris found [1889] the *Apology of Aristides*; and most interesting of all to Kilbarchan people, it was here too that Mrs. S. S. Lewis and Mrs. J. Y. Gibson (once the Misses Smith of Spring Grove) found a few years ago the Syriac manuscript of the Gospels of which so much has been written.

But besides St. Catharine of Alexandria, there are other five of the name who are also commemorated :—

St. Catharine of Sienna, April 30; lived 1347-80;	Canonized by Pius II. [1458-64].
St. Catharine of Bologna, March 9; lived 1413-63.	
St. Catharine Flisca Adurna, March 22;	Canonized by Clement IX. [1667-70].
St. Catharine de Ricci, February 13; lived 1521-90;	„ „ Benedict XIV. [1746].
St. Catharine of Genoa, Sept. 15, lived ab. 1510;	„ „ „

IV.—*St. Bridget.*

According to Colgan there have been no fewer than 25 saints of the name of BRIDGET. The most celebrated is of course the Abbess of Kildare—the Mary of Ireland—who died February 1, 525, at the age of 74. O'Hanlon devotes 224 pages to her life.

The following is taken from the office for her day, February 1st, in the Irish supplement to the *Breviary* :—

Bridget the Holy Virgin was the daughter of noble Christian parents of the Province of Leinster, and became Mother in Christ to many holy virgins. When she was an infant, her

father beheld a vision of men clothed in white pouring consecrated oil upon her head,—an earnest of the future reputation of piety and sanctity which the maiden would enjoy. When scarcely more than a child she chose Christ to be her bridegroom, and so great was her affection that she would spend all she had upon the poor. Her beauty brought her many suitors, and to save herself from their importunities and to be free of any temptation to violate her early vow, she prayed to God that her beauty might be taken away. Her prayer was immediately answered by one of her eyes becoming much swollen. This so completely changed her countenance that lovers ceased to annoy her and she preserved inviolate the solemn vow she had made to Christ. . . . Accompanied by three girls, she went to Bishop Maccaile, a disciple of St. Patrick. He, beholding an aureole of flame about her head, had no hesitation in investing her with the white robe and the white veil, and with prayerful rites admitted her into the religious order which St. Patrick had introduced into Ireland. While in the act of bowing her head to receive the veil her hand touched the wooden pedestal of the altar, and though the wood had long been dry, it at once began to show signs of growing; her eye too was healed and her former beauty was restored. Inspired by her example, many girls entered the same religious order, so that in a short time there were communities of virgins throughout the whole of Ireland. The chief amongst these convents was that over which St. Bridget presided, and from it, as the acknowledged head, the others took their instructions and directions. . . . Witness is borne to her piety by the miracles she wrought while she lived and by those due to her after she was dead. In answer to her prayers lepers were cleansed, and health was restored to those who suffered from diverse diseases. When Broom, the Bishop, was falsely accused by an immodest woman, St. Bridget, making the sign of the cross over the mouth of the newly born babe, caused the infant to speak and tell who his real father was, and thus the good bishop's character was restored. Nor was she without the gift of prophecy, for she was able to tell many future events as though she actually witnessed them. She was on terms of pious intimacy with St. Patrick, the Apostle of Ireland: she foretold when he would die and where he would be buried; she was present at his death; his shroud was her gift, which she had prepared some time before his death. And when at length her spotless soul returned to Christ, her spouse, her body was interred in the grave where St. Patrick lay.

V.—*St. Marnock.*

It is just possible that in the place name *Lawmarnock* we have preserved the name "Marnoch" or "Marnock," diminutive of "Marnan," a saint of the sixth or seventh century. He is by some identified with Erneus the naughty and spoiled child who sought to touch the hem of St. Columba's garment at Clonmacnoise and whose future greatness was then predicted. He was the friend of King Aidan, who by the Saint's help overcame the Saxons in a great battle in 593. Marnan was famed as a preacher; he submitted to the most severe penances, he avoided honours and all worldly ambitions, and was especially mindful of the poor. He was buried at Aberchirder, now called Marnoch, in Strathbogie, where a fair on the second Tuesday in March is an approximation to the Saint's

Day, March 1st. What was reputed to be a portion of his head was long preserved by the chief of the CLAN INNES, and the water in which this relic was washed was used by the sick and infirm. In several districts in Scotland his memory was once celebrated and his name still survives, *e.g.*, Kilmarnock, Dalmarnock, Inchmarnock near Aboyne, and Inchmarnock in the Kyles of Bute ; at Leochel Cushnie, Foulis Easter, Benholm (near Fordoun) ; at the last there is a St. Marny's Well.

CHAPTER III.

KILBARCHAN IN ROMAN CATHOLIC TIMES.

The sacred tapers' lights are gone,
Gray moss has clad the altar stone,
The holy image is o'erthrown,
The bell has ceased to toll.

Departed is the pious monk,
God's blessing on his soul !

—Rediviva, quoted in *The Abbot*, chap. viii.

INFLUENCE OF PAISLEY ABBEY—Earliest notice of Kilbarchan—Walter, son of Alan—Infendation of Renfrewshire—Former condition of the County—Vassal knights—Monasticism as a civilizer—The carrucate between the Cart and the Gryffe—Where does the Gryffe end?—A church as a gift—Rectorial tithes—Vicarage tithes—Fees—Manse, garden, and glebe—Clerical outlay—The *impersonal parson*—Penuld or Fulton—A substantial pious gift—Ancient boundaries still traceable—Master Antony, the Physician, and his fee—Thomas, son of Nicolas—Hugo, son of Reginald—Achinchoss—Thomas of Fulton and Matilda his wife—The monastery in debt—William Urri—Goldfridus of Nesbit—Fishing on the Cart—Kilbarchan tenants in the fifteenth and sixteenth centuries. **INFLUENCE OF THE COLLEGIATE CHURCH OF SEMPILL**—What is a Collegiate Church?—Secondary education four centuries ago—dedication—The *fourth* chaplain—Upper Pennale—Robert Reid's house—East and West Bryntschelis—The *fifth* chaplain—Nethir Pennale and the mill thereof—Musical education—Kilbarchan Parish Clerkship provides bursaries—East Welland (or Weitland)—St. Bryde's Chapel—Meaning of the 'Chapel of Nethir Pennale'—Once the Church's always the Church's. **CHURCH OFFICES AND OFFICIALS IN KILBARCHAN**—The *Vicarage*—Kilbarchan vicars—Slender salaries—The Dean's visits—Master John of Kilberhan—Roger of Kilberhan—Finlay of Clochoderick (?)—Important mission for the vicar—James Shaw—Henry Moss—John MacQueen—Tenants on the Church lands—The *Chaplaincy of St. Catharine's*—The foundation charter—The last chaplain—The *Parish Clerkship*—The office—depletion of its endowment—*St. Bride's Chapel*—The chapel at Prieston.

I.—The Influence of Paisley Abbey.

THE earliest notices of Kilbarchan, or of any of the places within the present parish, are due to the policy pursued by Walter, son of Alan, in his endeavours to settle the country of his adoption and to secure himself in his possessions. This young Norman nobleman came from England to Scotland in the time of DAVID I. [1124-53]. Under this monarch and his

successor, MALCOLM IV. [1153-63], he rose to the rank of "High Steward of the Scottish Kingdom," and received from his royal patrons large grants of land, including the most, if not the whole, of Renfrewshire.

It is natural for us to ask what had become of the former possessors of these estates—and how had the King at his disposal such great tracts of country to bestow upon a favourite? These lands may have been *demesne* or *fiscal* lands belonging to the Crown, or they may have been estates forfeited on account of the treason of their former proprietors; but we are perhaps nearer the mark if we see in such a grant an example of the systematic policy pursued by the Scottish monarchs of the time—the object of which was to substitute for the turbulent and lawless chieftains in possession, subjects who were likely to be more law bidding and more loyal to the crown. This was in some ways the more easily accomplished because *in theory*, the land, under the old Celtic system of tenure, belonged not to the chieftain but to the tribe, and by the introduction of feudal tenure the vast majority of the native population were in no way disturbed. To be sure, the relation in which the lower orders stood to the soil they cultivated, to the forests in which they hunted, to the rivers on which they fished, was changed by infeudation; but this was a matter which would but little concern them for a long time to come.

The possessions on which the Norman nobleman thus entered, were little likely to be such as would yield him immediate profit. The Royal authority in Strathgryffe was of a shadowy nature. Lord Walter was at first little else than a colonist. Upon his arrival he found very little of his new and extensive estates reclaimed from the primeval forest, moorland and fen. Such clearings as existed would be but poorly cultivated. The chiefs and their followers would at first doubtless be disposed to treat his charter with scanty respect, and for a time he would probably have to rely on his own and his followers' stout hearts and strong arms in order to obtain a sure footing in his possessions.

Lord Walter prized none of his possessions more highly than Strathgryffe: near Renfrew he built for himself a castle; at Paisley he founded a great religious house; in the surrounding district he settled several of his retainers so that it may be said that it was in Renfrewshire that the House of Stewart had its foundation. The settlement in his lands by the Steward of knights, so far independent of him yet owning him as their *overlord*, secured for him the hearty co-operation of men whose aims and interests were similar to his; and the foundation of a monastery not far from his castle at Renfrew, was likely to have the very best effect in

civilizing the rude and restless inhabitants in the neighbourhood. Both these plans were portions of a well-conceived policy which was steadily pursued until it bore fruit.

The men of religion brought by Lord Walter to Paisley and settled there in 1163 were *Cluniac Monks*. They came from the monastery of Wenlock, near the home of his youth in Shropshire. The religious house they occupied at Paisley had at first only the lower ecclesiastical status of a *PRIORY*, and not until more than sixty years after its foundation did it attain the higher rank of an *ABBEY*. Ample provision was made for the support of the religious brotherhood, not indeed in money, but in money's worth. Lord Walter gave them lands, mills, fishings, rents, and various other rights and privileges, and when we read that he gave "that *carrucate* [or plough gate] of land which is between the Cart and the Gryffe" we are ready to think that land in Kilbarchan Parish constituted part of the original endowment of the Abbey. The *Cart* to which reference is made, however, is the White Cart, and the *Gryffe* of the charter is that river after it has formed a junction with the Black Cart at Walkinshaw House. This portion of the stream does not now bear the name of *Gryffe*, but is called the *Black Cart*. The *carrucate* of land mentioned, therefore, lies between the White Cart and the Black Cart. It is often referred to in subsequent charters as the *insula monachorum* or *Monks' Isle*, and perhaps corresponds to Abbotsinch in the Parish of Renfrew. The monks were also given for the support of themselves and their house a great many churches throughout the county, all within the Steward's wide domains, amongst others the Churches of Strathgryffe, with the exception of that of Inchinnan; since Kilbarchan was in Strathgryffe, the Church of Kilbarchan formed part of the endowment secured to the Abbey by Lord Walter's charter.

It is not difficult for the modern mind to realise the worldly advantage to be derived from the ownership of lands, mills, rents, etc.—but what benefit did the Religious house at Paisley reap, asks the Protestant, from the grant of churches such as Kilbarchan? In order to understand this, it is necessary to look for a moment at the economy of the National Church in Roman Catholic times. Had the Church of Kilbarchan not been bestowed upon the Paisley Monastery by the Steward, had it remained an independent church, the priest at Kilbarchan would have had the title of *RECTOR*, and as such he would have been entitled to every tenth sheaf of all cereals grown in the district served by his church—that is, the *great* or *rectorial* tithes. Had the Rector been too great a magnate

to stay at home and attend to his parochial duties himself, he would have appointed a VICAR or substitute whose emoluments would have been the *small* or *vicarage* tithe—that is, a tenth part of the hay crop and of the produce of gardens, poultry yards, stables, byres, etc. Besides the greater and small tithes, the clergy could claim certain fees for baptisms, marriages, burials; and there were in addition altar dues, fees for extra masses, the free will offerings of the faithful, and the endowment of the altars if they were endowed. All these fees, dues, and offerings would fall to be divided between the Rector and his Vicar according to the bargain they made. And then over and above all this the resident priest—Rector or Vicar—would have a manse, a garden, and a glebe. Even when the land surrounding the Church—parishes were not yet defined—was much less productive than it is now, a Rector of Kilbarchan, if he had taken care to make a favourable bargain with his Vicar, would be in the enjoyment of a large income—large at least relatively to the standards of the time. Of course there were liabilities; since Kilbarchan was in the Diocese of Glasgow and in the Deanery of Rutherglen, a Rector there would have to contribute so much to the Cathedral chapter, so much for Synod fees; he would also have to entertain, and to entertain well, the Rural Dean when that dignitary, followed by his retinue, arrived to pay his official visit. Part of the church fabric, the chancel, the rector would also have to maintain; and when the exchequer of His Holiness at Rome was at a low ebb, he could be taxed a year's income to replenish it. But in spite of all this outlay the Rectory of Kilbarchan, if it had been left in existence, would have been such a provision as was not to be scorned by the needy younger son of a nobleman. It is doubtful, however, whether Kilbarchan ever had a Rector—a priest enjoying the emoluments of the great tithe; if it had, his comparatively lucrative post was in existence only during the time between Queen Margaret's Reform (1093) and the endowment of Paisley Abbey. In virtue of the Steward's grant of the Churches of Strathgryffe (amongst them Kilbarchan) to the Abbey (1163?) and of Jocelyn the Bishop of Glasgow's confirmation charter (1175-1199), the Abbey acquired the position of Rector of Kilbarchan, and became the *persona imparsonae* or impersonal parson; in other words the great or rectorial tithe went not to the maintenance of a local priest, who might have been styled "Rector of Kilbarchan," and would have shown some interest in, or reflected some credit on, the Parish, but into the granaries of the Religious House at Paisley; and so the Parish Priest of Kilbarchan down to the

time of the Reformation (1560), had only the status of Vicar with slender emoluments.

This connection of a church with its rich endowment of tithe, etc., to a great religious house, exemplified in the relation of Kilbarchan Church to Paisley Abbey, was at the time quite common; the church so held was said to be *appropriated*. Nineteenth century Protestantism regards the system with disfavour. It was simply feudalism introduced into ecclesiastical affairs. It had, doubtless, its drawbacks—but it had also its advantages. As a policy it went not only to produce sleek lazy monks, but also to raise up scholars, thinkers, saints. Under it the Parish Priest had to be content with a bare competency instead of enjoying comparative affluence, but the revenue so cast loose ensured within the monastery walls the leisured retirement which fosters virtues as well as vices.

Though by the foundation charter (1163) the Religious house at Paisley obtained, so far as can be traced, no land within the bounds of Kilbarchan Parish, yet the monastery was only a few years in existence when a pious knight gave to the monks lands variously described as PENULD or FULTON. It was customary in those early times for knights towards the evening of their days, when weary of the profession of arms, to withdraw from the world and to seek in the cloister the quiet and seclusion of a religious life. This important step they celebrated by making a gift to the monastery which received them into its brotherhood. A vassal of the Steward's and a Kilbarchan landlord, by name HENRY OF ST. MARTIN, contemplated taking this course and a series of three or four charters,¹ the earliest executed before 1177, the latest between 1208 and 1233, shows that, with consent of his son and his overlord, the Steward, he made the monks at Paisley possessors of "two carrucates of land . . . with boundaries as follows :—Beginning at the water of Grif and following the stream which is called Lochoc as far as the rill which falls into that stream; and along the said rill southwards between two hills [Tween-ye-hills?] as far as the main road which goes to Penald, and from that main road in a straight line along the side of the great rising ground called Bar-penald towards the site of a certain ancient chapel, as far as the adjacent burn, and *along it intil* it falls into the water of Kert, and along the water of Kert until it meets the water of Grif, and along the water of Grif as far as the aforesaid stream of Lochoc."²

¹ *Reg. de Pass.*, pp. 48-50.

² *Reg. de Pass.*, pp. 48-9.

*TEMPULL AN CHEATHRAIR ALUINN, i.e., CHURCH OF THE
FOUR ILLUSTRIOUS*

Inishmore, Galway Bay

Vide page 18

*SPECIMEN PAGE OF MANUSCRIPT OF ONE OF ST. BERCHAN'S
PROPHECIES*

Royal Irish Academy, Dublin

Vide page 20 and foll.

After the lapse of seven hundred years these marches may be traced. It is curious, however, that the total area should be said to be only two carrucates, or 208 acres, whereas the real area is of more than ten times that extent. This discrepancy may, however, be easily explained; the charter takes notice only of the arable ground, the land where "plough or scyth can gang," and leaves out of account the moorland, fen and forest among which the cultivated patches lay. The standards of land measurement at the time were based on work done, not on area. A carrucate was the extent of field which one plough could labour. The huge unwieldy ploughs of those days required eight oxen to draw them, and each tenant of thirteen acres of arable land had to keep an ox to help to draw the common plough; and so eight oxgates, each 13 acres, made one carrucate or 104 acres.

The Abbey never of course parted with its Kilbarchan possessions though from time to time it gave parts of them away on long leases and in pledge. It appears that before 1204, on the invitation either of the Steward or the Monks, a physician, MASTER ANTONY by name, was induced to settle in the neighbourhood. We do not know if he was in the habit of charging fees for his professional services, but he had at all events a salary—20 merks per annum—paid him by the Abbey. He may have found it difficult to get payment as regularly as he wished, and so he contrived to get part of Henry of St. Martin's gift in pledge in lieu of salary. One Thomas, son of Nicholas, a tenant on this land under the Abbey paid a yearly rent of sixteen merks for his holding; this was to go to the Doctor, and the balance of four merks he hoped to be able to get out of the rest of the land leased to him.¹

In 1225 a dispute arose between HUGO, son of Reginald, a Knight, and the Abbey regarding the land called Achinchoss—if this is Auchans it was of course part of Henry of St. Martin's gift. The Abbey, however, in its pleading does not say that it was part of the land gifted to it, but that it belonged to its Church of Kilbelan (Killallan). The dispute is settled by Hugo acknowledging the Abbey as superior and paying half a silver merk yearly for providing lights for the Abbey Church.² Before 1272 MASTER ANTONY, a Knight, possibly a son or a grandson of Master Antony the Physician, surrenders the lien he had on Fulton to the monks, receiving for his rights a certain sum of money *to relieve him of his debts*; ³ and soon afterwards THOMAS OF FULTON and MATILDA, his

¹ *Reg. de Pass.*, pp. 53-5.

² *Reg. de Pass.*, pp. 372-3.

³ *Reg. de Pass.*, pp. 50-1.

wife, get a lease of some of the Abbot's lands in Kilbarchan for the time of their own lives and the time of the lives of their three successive heirs—in return for a sum of money paid to the religious house *to relieve it of its debts*.¹ In 1409 WILLIAM URR1, possibly the third heir of Thomas and Matilda, restores the lands of Fulton to the Abbot, reserving to himself during his lifetime the principal holding only²—perhaps the house in which he lived and the fields adjoining which he and his forbears had themselves cultivated. In 1424 a misunderstanding arose between the Abbot and GOLDFRIDUS OF NESBIT regarding the lands of Auchinchos or Auchinch [Auchans?] which formed, of course, part of Henry of St. Martin's gift. The case was carried to the King's Council at Edinburgh, and it is satisfactory to learn that at length Goldfridus, moved by his conscience, abandoned his claim, whatever it was.³

Another of the Kilbarchan assets of the Abbey which was much valued by the monks was the right of fishing on the Black Cart. This was given to them by Alan, son of Walter the founder. There is a charter of William the Lion [before A.D. 1214] confirming to them “half of the fishing at the exit of Loucwynhok, with the liberty of fishing as often in the lake itself as Alan himself fished.”⁴ James, Steward of Scotland, in 1284 confirmed the monks in their right “of fishing . . . in Kertlochwinok (the Black Cart) below the yare [weir] of Hathendonnam”⁵ (St. Bride's); and again [1283-1303] he promised that no yare should be erected by him “between his *yare* at Hachyndunan (St. Bride's) and the monk's *yare* at Lyncleyf”; that “there shall be only one *yare* or fishing between lake Loucwynhok and the aforesaid *yare* at Lyncleyf”; but he reserved the right of taking down the Auchendunan yare and of re-erecting it anywhere else on the Cart within his own land.⁶

Paisley Abbey had thus considerable possessions in Kilbarchan. It drew the great or rectorial tithe of the Parish and perhaps the small or vicarage tithe as well; it owned at least two thousand acres of land including Fulton, Auchans, Linwood, Blackstone. The first three were let to tenants, and yielded annually in rent more than £11 in money, about one hundred fowls, and in the form of labour and carting a good deal of money's worth. The Abbot usually kept *Blackstone* in his own hands as a home farm; there he had one of his granges or granaries in which he could store the grain which came to him in payment of tithes

¹ *Reg. de Pass.*, pp. 51-3, 55-6.

² *Reg. de Pass.*, pp. 56-8.

³ *Reg. de Pass.*, p. 70.

⁴ *Reg. de Pass.*, p. 253.

⁵ *Reg. de Pass.*, pp. 92-6.

⁶ *Reg. de Pass.*, p. 254.

and rents; and there too Abbot George Shaw (1472—98), attracted by the peaceful beauty of the rural surroundings, retired, after resigning the office of Abbot, to spend the evening of his days. The monks had also the right of fishing in the Black Cart, which doubtless then afforded good sport and helped to supply the refectory table. In return the parish gained from the proximity of the religious house benefits both intellectual and social, of which, considering the civilization of the time, it would be a grave injustice to make light.

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We learn a good deal about Paisley Abbey in the capacity of landlord, and something of the condition of the Kilbarchan farmers of the time, from the *Rental Book* which is to be found as an Appendix in Dr. Cameron Lees' *History of Paisley Abbey*. Much of what this Roll contains illustrates Sir Walter Scott's opinion that a religious house made a much better landlord than a lay baron did, for this, amongst other reasons, that its tenants had opportunities of developing superior knowledge and skill in the cultivation of the soil, which was not only to their own profit but to the advantage of all with whom they came in contact. The entries in the book referred to, extend over a period of nearly one hundred years. It begins with the year 1460, when Abbot Henry Crichton and his bailie William Sempill drew up a complete list of the Abbey's temporal possessions, with the names of the tenants to whom they were let, and the rents paid for the holdings. It would be unreasonable to expect their successors to show themselves as methodical and minute as modern factors are—and the method in which the book is kept, is far from satisfactory. Those whose duty it was to keep it up to date, made erasures and insertions without being careful on all occasions to add the date when the corrections were made. Sometimes a new and complete roll is begun, *e.g.*, that in the time of Abbot Robert Shaw (1502), but it does not appear to have been finished, and it is also full of erasures and insertions. The result is, that though we are in possession of a great number of isolated facts, it is difficult to arrange them in chronological order, and practically impossible to compile a statement of all the tenants and their rents at any particular time. The confusion is aggravated by the fact that while lands, such as Fulton, were divided amongst six or eight different tenants, the separate holdings had as yet no distinguishing names, and so recourse is had to the clumsy expedient of referring to a particular holding as "the one which so and so formerly held." In such an expedient, indeed, we see some of our modern place-names in the course of formation: *Bootstoun*

undoubtedly takes its name from James Bute or But, and *Erskine Faulds* from James Erskine—men who were tenants under the Abbey.

Abbot Robert Shaw drew up, in 1502, a code of rules to which his tenants had to conform under pain of fine, or even of forfeiture. Amongst other things, they were required to be respectful to the Abbot and his officers; to receive and entertain the Abbot's servants when required; to give the Abbot the first offer of any stock (merts, wedders, or fat swine) they had for sale, which he might buy at a fair price; to be strictly moral and neighbourly; to be punctual in paying their rents and in giving their days' labour; to join in keeping the mill dam in repair; and to assist in impounding stray cattle. They were forbidden to acknowledge any patron or superior save the Abbot, to repeat any slander regarding the Abbot or his monks, to go to any mill but the Abbot's with their corn to grind, to destroy growing wood, to sub-let their lands, to change or to be privy to any change of land marks, or to allow gule (*chrysanthemum segetum*) to grow on their fields after Lammas (1st August).

The following is a translation of the portions of the *Rental Book of Paisley Abbey*, which deal with Kilbarchan lands.

FOULTON.

30th April, 1460.—Henry Crechtoun, Abbot, and William Simpil, his bailie.¹

John Simpil, ...	£1 0 0	Each of these is to supply four days' labour
Robert Clidishede, ...	1 0 0	at the harvest time, two cartings (one in
Maky Thomson, ...	0 13 4	summer and another in winter), one day
William Michalson, ...	0 13 4	with the harrow, one day at the hay; to
Henry Browne, ...	1 13 4	give 12 fowls value 12 pence, with other
William Browne, ...	1 13 4	services use and wont. Each is cautioner
John Simpson, ...	2 0 0	for the other [<i>i.e.</i> , frank pledge]. A pledge
John Paslay, ...	1 0 0	is to be tendered in silver money that the
		days' labour will be given when required.

Later date, perhaps 1464.²

Robert Synsoun, ...	£0 10 0	with 6 fowls and money pledge for service; with service use and wont; John Paslay, cautioner.
Janet Cuper, wife of Mal- colm Saucer, ...	0 10 0	with service use and wont and money pledge for service.
William Symson, ...	£2 0 0	payable at two terms in the year with ser- vice use and wont; Robert Symson, cau- tioner.

¹ Lees' *Paisley Abbey*, lvi., lvii.

² Lees' *Paisley Abbey*, lxxviii., lxxix.

Robert Malcom,	0	10	0	with pledge money for service, the <i>cane</i> hen, service use and wont; Robert Bar, cautioner.
William Methel,	0	13	4	with service use and wont; John Paslay, cautioner.
John Paslay,	1	0	0	with service use and wont.
Peter Brown,	2	0	0	with service use and wont. Brown's two holdings were formerly leased by John Sempil and Robert Clydishede, and inasmuch as their leases ran for five years, Brown's lease shall run to Pentecost (Whitsunday), 1475.

1484 A.D.¹

James Bute,	1	0	0	upon the resignation of the widow of John Paslay, with service use and wont.
Peter Brone,	2	13	4	with service use and wont.
John Mechelson,	0	13	4	with service use and wont like the other tenants.
John Broun,	2	13	4	with service use and wont; Robert Symson, cautioner.
Alexander Bute,	1	0	0	with service use and wont; William Symson, cautioner.
Robert Symson,	1	0	0	with labour and service use and wont; William Symson, cautioner.
John Brone,	0	13	4	with service use and wont; John Brone, cautioner.
John Symson,	1	0	0	and a dozen fowls, and labour, and cartings and service use and wont.

Pentecost, 1502.²

John Brown, door-keeper, Robert Brown, his son,...	2	13	4	{ and 4 dozen fowls with service use and wont; Andrew Cochran, cautioner.
Alexander But,	1	0	0	and 1½ dozen fowls, with other service use and wont; Walter Scot, cautioner.
Robert Symson's widow, ...	1	0	0	and 1½ doz. fowls, with other service use and wont; John Brown, Senior, cautioner.
William Symson,	2	0	0	and 3 doz. fowls, with other service use and wont; ——— cautioner.
James But,	0	10	0	
Christian Craford,	0	10	0	and 1½ doz. fowls, with service use and wont.

1524 A.D.³

John Brown, Junior,	0	13	4	and a doz. fowls, with service use and wont; John Brown, Senior, cautioner.
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¹ Lees' Paisley Abbey, civ.² Lees' Paisley Abbey, cxviii.³ Lees' Paisley Abbey, cxviii.

21 Feb., 1525 A.D.¹

John Brown,	0	13	4	and a doz. fowls, 12d. as pledge for days' labour, one carting.
John Hall, ... ..	...	...	...	on the same terms after the death of John Knok in Wrayis.

Various dates.²

Robert Brown,	2	13	4	and 4 doz. fowls, with service use and wont, <i>viz.</i> , 12d. as pledge for days' labour, a long carting, but no entry money (John Brownys sted 4 merkland).
John Brown, his eldest son, ... ..	...	...	...	on the same terms : concluded at Hammylton, 22 May, 1543.
John Buyt,	1	0	0	and one carting, 12d. as pledge for days' work, and 8 fowls.
John Hammyltoun, Granger, and Archibald, his son. ... ..	...	...	...	the same holding now let to the Hamiltons on the above terms ; concluded at Paslay.
John Adam, junr.,	1	0	0	and fowls, 12d. as pledge for days' work, one carting : concluded 15 Aug. 1539. This is the holding formerly held by Archibald Hamtoun, and with his consent now let to John Adam.
John Symson, son of Robert,	1	0	0	1½ doz. fowls, 12d. as pledge for days' work, one carting.
John Symson, ... ..	...	...	...	his son, succeeded on his father's death at the same rent. This is the holding which John Hamilton possessed, 10th April, 1539.
John Symson (son of William),	2	0	0	and 3 doz. pullets, 12d. as pledge for days' labour, one carting.
John Symson (son of John), ... ..	...	...	...	succeeded to this holding on his father's death at the same rent ; 8th Feb. 1532.
Robert Symson (son of John), ... ..	...	...	...	with consent of his father by paying the same rent, reserving to the father a life rent ; concluded at Edinburgh, 18th Aug., 1550.
John Knok of Wrayes,	1	0	0	1½ doz. fowls, 12d. as pledge for days' labour.
John Browne, ... ..	...	...	...	succeeded to this holding on the death of Knok, 21st Feb., 1535.
William Sympill, of Third pairt, ... ..	...	...	...	succeeded by consent of the eldest son of John Browne.
John Hammylton of Fergusly, ... ..	...	...	...	succeeded by consent of William Sympill by paying as above ; concluded at Edinburgh, 21st August, 1550.
Archibald Hammylton, his son. ... ..	...	...	...

¹ Lees' Paisley Abbey, clii.

² Lees' Paisley Abbey, cli., clii.

The Myll of ye Fulton—

Gilbert Cummyng, ...	...	£6	1	1	
John Cumyng, his son, ...	...	6	13	4	concluded at Paisley, 11th June, 1500.

AUCHYNCHIE.

30th April 1480.¹

James Tat,	...	£2	13	4	with 13 fowls, four days' labour at the harvest, one day with the harrow, one day at the hay, with service and carting use and wont.
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1464 A.D.²

James Tate,	as before
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Probably somewhat later:

James Tate,	...	£2	13	4	with service use and wont; Henry Frog, cautioner.
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1484 A.D.⁴

Matthew Wallace,	...	2	13	4	with a doz. fowls, four days' labour at the harvest, one day with the harrow, one day at the hay, with carting and other service use and wont.
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Later dates.⁵

Walter Scot,	...	2	13	4	with a doz. fowls, four days' work at the harvest, one day with the harrow, one day at the hay, with other service use and wont.
Walter Scot,	...	2	13	4	with 2 doz. fowls, four days' work at the harvest, one day with the harrow, one day at the hay, with carting and other service use and wont.
Walter Scot,	...	2	13	4	with 2 doz. fowls, four days' work at the harvest, one day with the harrow, one day at the hay, with other service use and wont.

1505 A.D.⁶

William Coningham of Craganis	...	2	13	4	with 2 doz. fowls and other services use and wont, 1st May, 1505; witnesses, Mr. Henry Beverage, Mr. Walter Morton, and Archibald Warnokis.
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Subsequent date probably.⁷

John Knok and Elizabeth	2	13	4	with 2 doz. fowls or 1 doz. capons, 4 days'
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¹ Lees' *Paisley Abbey*, lvii.² Lees' *Paisley Abbey*, lxxvii.³ Lees' *Paisley Abbey*, lxxx.⁴ Lees' *Paisley Abbey*, cv.⁵ Lees' *Paisley Abbey*, cv., cxviii., cxix.⁶ Lees' *Paisley Abbey*, cxvii.⁷ Lees' *Paisley Abbey*, cxviii.

Knok, his wife

work at the harvest, one day with the harrow, one day at the hay, with carting and other service use and wont ; witnesses, John Knok, William and John Mortown, under above rules and conditions (*i.e.*, Abbot Robert Shaw's Rules for the Abbey Tenants, 1502, Lees' *Paisley Abbey*, cxvi).

1519 A.D.¹

John Atkyn	...	...	8	0	0	jointly and severally, with 4 wedders, 1 doz. geese or 2 merks at the Feast of St. Thomas the Less, viz., Glasgow Fair, and other service, one being security for the other; concluded 8th February, 1519.
and John Knokis						
John Atkyn	...	...	8	0	0	(jointly and severally, in the year 1519), with 4 wedders at the Fair of Glasgow, one doz. geese at St. Mirren's day or 2 merks; one cautioner for the other.
and John Knok						

5th March, 1539 A.D.²

Gabriel Cwnyghame	...	...	2	13	4	with 2 doz. fowls and other services use and wont ; witnesses, Mr. David Hammylton, Rector of Thankertoun ; Mr. James Foster, Mr. Gavin Hamtoun.
of Craganys						

It is doubtful whether the following entries refer to Auchans in Kilbarchan :—

³ *Lytilthillis* lynt Anchynh.—Feued to Gilbert Cwyngam for £3 6s. 8d., with service use and wont ; cautioners, Ranald Or and William Logan.

⁴ A part feued to John Anderson, upon the death of Christian Herryng for 13s. 10d., with service use and wont.

⁵ Achynge, 13s. 4d., land feued to the tenants of Boquhanran. It is a muir stead which pays at Martinmas, the whole mail.

LYNWODE.

1464 A.D.⁶

John Simpill,	£2	0	0	with service use and wont the same as John ———
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Somewhat later.⁷

John Sympyll,	2	0	0	41 fowls, four days' work at the harvest, with carting and service use and wont.
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¹ Lees' *Paisley Abbey*, cv., cxii.

² Lees' *Paisley Abbey*, clii.

³ Lees' *Paisley Abbey*, lxxviii.

⁴ Lees' *Paisley Abbey*, lxxix.

⁵ Lees' *Paisley Abbey*, cxxxviii.

⁶ Lees' *Paisley Abbey*, lxxix.

⁷ Lees' *Paisley Abbey*, cv.

PENULD or PENWOLD

BLACKSTONE



Perhaps 1484 A.D.¹

Part to Patrick Sympill, ...	1	0	0	and 6 fowls, with service use and wont.
„ „ Robert Sympill, ...	1	0	0	with 6 fowls, with other service use and wont; the said Patrick and Robert shall not have entrance to the said lease as long as their parents are alive.

Date somewhat later.²

Part to Patrick Sympyl, ...	1	0	0	with service use and wont and 9 capons (deleted), 18 pullets.
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Date still later.³

Part to Patrick Sympill, ...	1	0	0	18 fowls, with service use and wont; Andrew Cochran, cautioner.
John Sympill, ... eldest son of Patrick,	1	0	0	18 fowls and pledge money for days' work and other service use and wont.

23rd November, 1519.³

Part to Robert Cochran, ...	1	0	0	18 fowls, with service use and wont; Patrick Sympill, cautioner.
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April 28, 1541. December 27, 1547.⁴

Part to Robert Cochran, ...	£1	0	0	12d. as pledge money for days' work, 18 fowls, one carting.	
Andrew Cochran, ...	...			succeeds his father on the above condition ; concluded at Glasgow, 27th December, 1547.	
John Sympyll, ...	...	1	0	0	12d. as pledge money for days' work, 18 fowls, one carting.
Patrick Sympyll, ...	...				succeeded on the same terms ; concluded at Glasgow, 28th April, 1541.

BLAXTON.

The following are the notices anent this property :—⁵

Blaxton is in the hands of the Abbot for a grange : the rent it used to yield was 20s., with poultry and service use and wont.

Blaxtoun is in the hands of the Abbot (deleted). One part (from the wood west) is leased to John Syme and James Erskine for £10 per annum, free from all other service.

Blaxton, 20s. land, in the hands of the Abbot.

Blaxton, a part of . . . *viz.*, Myddilton, 10s. land is leased to James Erskyn and John Symmyr, for £10. James Erskyn's part is feued to John Aitkyn, with consent of ——— Brown, spouse to the said James and mother of the said John, reserving the life rent to the said James and his spouse, by paying as above; concluded Lythgw, 14th January, 1553.

¹ Lees' *Paisley Abbey*, civ., cv.

² Lees' *Paisley Abbey*, cv.

³ Lees' *Paisley Abbey*, cxviii.

⁴ Lees' *Paisley Abbey*, clii.

⁵ Lees' *Paisley Abbey*, lviii., cv., cxviii., clii.

A part of Blaxton is feued to Thomas Sympil for . . .

Another part, with mansion-house and policies, 10s. land, in the hands of the Abbot.

The ward above the Place, 10s.

The yard of Blackstone, 20s., to pay at mertymess.

The fishing of the water of Blaxton wyth the crewis [cruives].

II.—The Collegiate Church of Sempill.

Besides Paisley Abbey, another religious foundation, more local though not strictly parochial, drew part of its endowment from Kilbarchan Parish. This was the Collegiate Church of Sempill.

Collegiate Churches according to some writers were the harbingers of the Reformation. Mainly the creation of the fifteenth century, they were the outcome of the pious beneficence either of those who had begun to look with suspicion on religion as fostered under the auspices of rich abbaies, or of noblemen who were jealous of the ecclesiastical hierarchy, and had set about catching up the churchmen in the race for power. The churches were called collegiate, because they had a college or chapter or body of clergy attached, just like a cathedral. This clergy was not regular, *i.e.*, bound by monkish rules, but secular. Part of their time and energy was employed in the education of boys; we might say that they kept a school—a school in which more than the rudiments of education were taught.

A church of this sort was founded by John Lord Sempill in 1504-5. The structure which was the material embodiment of this nobleman's pious design still stands—not altogether in ruins but roofless. It was dedicated to God and the Virgin Mary who was to be the chief patron of the Kirk; in honour of all the saints; for the salvation of King James IV., his Queen, their predecessors and successors; and for the salvation of Lord Sempill, his lady, their progenitors and successors. The College was to consist of a Provost, six chaplains, a sacrist, and two singing boys. Provision was made for the maintenance of this staff. The Provost was to enjoy the Rectory, or to draw the rectorial tithes, of the Church of Glassford; the sacrist was to receive the dues falling to the Clerk of the same Church; each of the chaplains had the rents of certain lands allowed him; the two singing boys were practically bursars receiving their education and their board and clothing from the fifth chaplain, who was to compensate himself for his outlay under this head by impoverishing the office of Parish Clerk at Kilbarchan. The college doubtless was ready to

receive and educate other boys besides the two singing boys, but for their education and board certain fees would of course have to be paid.

The foundation charter and a translation may be found in the *Archæological and Historical Collections of Renfrew* (Lochwinnoch), vol. i., pp. 57-76, to which we are indebted for the following extracts relating to Kilbarchan :—

THE FOURTH CHAPLAIN . . . shall have for his maintenance all the lands of Pennale, and the place and dwelling-house which Robert Reid formerly inhabited ; besides the gardens and orchards of the same with the pertinents, and also 40s. of annual stipend from the East Bryntschelis and West Bryntschelis, lying within the parish of Kilbarchan, amounting in whole every year to eighteen merks usual money of Scotland.

THE FIFTH CHAPLAIN . . . shall have for his support all and whole the lands of Nethir Pennale, with the mill thereof, extending every year to twenty-six merks usual money of Scotland.

[*Duties of Fifth Chaplain*]:—And he shall be organist ; and shall, within the precincts of the said Collegiate Kirk, teach daily a school of singing, instructing boys therein, according to his ability, in the Gregorian chant, pointed or pricked, and with descant ;

[*Maintenance of the two singing boys*]:—And he [*the Fifth Chaplain*] shall support at his own expense two boys in necessary and becoming food and clothing to serve and sing in the said Collegiate Kirk, as is customary in other like kirks of the kingdom ; and for their support the said chaplain shall have the emoluments of the parish clerkship of Kilbarchan, the presentation to which belongs by law to us, and the fruits thereof amount to ten merks every year, deducting the expenses which shall be laid out by the said chaplain on a fitting parish clerk serving the parishioners in the said Parish Kirk of Kilbarchan.

Moreover, the said Collegiate Kirk shall have FOR BREAD, WINE and WAX for living or commons to be had therein, the five merk lands of East Welland (*i.e.*, Weitland) situated in the Parish of Kilbarchan, which also we now grant to the Collegiate Kirk of the Blessed Virgin of Lochvinyock ; together with the lands which formerly, by our predecessors for the time being, were annexed to the chapel of St. Bryde, in the village of Kenmuir, situated in the same Parish ;

Also, we ordain that if the foresaid Lord John Sympill, or any successor, shall happen to present to the chaplainry (*ad capellaniam*) of Nethir Pennale a chaplain unskilled in the Gregorian chant, prick song, in descant, and in the organ, or who is not qualified to instruct the boys of the foundation, as is before stipulated, it shall be lawful to the ordinary (the Archbishop of Glasgow), for that occasion, in virtue of this erection, to remove him that is unfit, and to appoint another that is qualified. Also we ordain and desire, that if we happen, or our successors, to obtain any indulgences from the Roman Court for small oblations towards the maintenance of the lights, the chaplain of the chapel of Nethir Pennale (*quod capellanus capellanie de Nethir Pennale*) shall receive these offerings, and shall, once a year, render account, as has been appointed.

The words “chaplain of the chapel of Nethir Pennale,” occurring in the last sentence of the above quotation, might give rise to the inference

that a chapel building existed there. The only chapel anywhere near was the chapel at Prieston and it is almost impossible the reference should be to it. The translation ought properly to be "the chaplain of the chaplaincy of Nethir Pennale," which indicates the chaplain—the fifth—at the collegiate church of Lochwinnoch who drew his endowment from the lands of Nethir Pennale. These Pennales—upper and nether—were not the lands, nor parts of the land, in Kilbarchan formerly granted to the monks of Paisley—and the note to that effect in the work from which the above quotation is made, is erroneous. "The road at Penuld (apud Penuld)," occurs as a datum for a boundary in the charter of Walter the feudal superior, sanctioning Henry of St. Martin's gift (*Paisley Register*, pp. 48, 49); and in the charter of Henry, the graunter, (*Register*, p. 49), the same land is spoken of as "in Penuld." But if we examine with care the boundaries of the land given to Paisley Monastery in 1177 we shall be satisfied that, almost to a certainty, the Pennales, upper and nether, were not included within them. Churchmen were forbidden by the Canon law to alienate any of the possessions of the Church or of their religious house. Sometimes church lands were let out on rather long leases—but then on conditions which ensured that they would revert to their former owners. An abbot, acting on behalf of his monastery, was for obvious reasons particularly careful that none of his lands should fall into the hands of a rival religious community.

III.—Church Offices and Officials in Kilbarchan before the Reformation.

I.—THE VICARAGE OF KILBARCHAN.

As we have already seen, the lucrative office of a Rectory, maintained by the great teind or tithe, was not in existence in Kilbarchan after the foundation of the Abbey in 1163. The Parish was thus deprived of the services of the class of persons whose social eminence would have at least helped to rescue their names from oblivion. The Abbey was the impersonal paison of Kilbarchan, and drew all the great tithe exigible from the parish, while the parish priest of Kilbarchan was merely a vicar, a substitute, a deputy. It is doubtful whether this vicar was permitted to enjoy even the small or vicarage tithe; he may have been put off with the altar dues alone—that is, the interest accruing from the small mortification which the priest who served at an endowed altar was entitled to, and such offerings as the faithful might present to him. Anyway, the

Vicarage of Kilbarchan was never a position of importance, yet it was filled from time to time by clergymen of whom residence was required. There are no grounds for thinking that the cure was at any time left to be served by a Paisley monk, who would merely have ridden his "sheltie across the moor on Sundays and feast days to say mass in the wretched chapel."¹ No doubt the Abbey may have grudged seeing the slender pittance of the vicar go past it. Fain would the monastery have been impersonal vicar as well as impersonal parson (rector); but the vicarage had two sharp-eyed protectors in the persons of the Bishop of Glasgow and of the Dean of Rutherglen. These dignitaries had the right to levy certain fees from the mean vicarage, and their fees, they knew, were more easily exigible from an actual and secular priest than from a powerful Abbey, which claimed to be exempted from all such jurisdiction.

In a valuation of benefices, which there is reason to believe dates as far back as 1226,² it is provided that "the vicar of Kilbarchan is to have all the altar dues in name of vicarage." How much, or rather how little, these were we do not know; we can only compare the living with others in the neighbourhood. The vicars of Inverkip and Kilmacolm, in the same valuation, are to have 100³ shillings from the altar dues; the vicar of Killallan, the whole of the altar dues and one chaldar of meal; those of Houston, Cathcart, and Carmunnock, the whole of the altar dues and three chalders of meal; Mearns, 100 shillings or the altar dues, with twenty-six acres of land nearest the church.

In *Baginond's Roll* (1275) the Vicarage of Kilbarchan is valued at £40; again to compare it with its neighbours—it was the same as Inverkip and Mearns, greater by one-third than Cathcart, Eastwood, Killallan, and Erskine, and less by one-third than Kilmacolm.

In a valuation of the sixteenth century, it is put at £34, being the same as Inverkip, Mearns, Erskine, Killallan; so that it has in the interval decreased in value not only absolutely but relatively as well.

But the vicar was not free to enjoy without further reduction even the humble pittance thus left to him. He was liable in certain fees to his diocesan superiors. In the charter already referred to,⁴ the conditions on which vicars held their cures in 1226 A.D. are cited, and confirmed in 1469; the vicars are to pay procuration fees and the other incidental charges to which by law their churches are liable; they are to be content with the

¹ C. Lees, *Paisley*, p. 228.

² *Reg. de Pass.*, pp. 318-323.

³ One hundred shillings sterling would be equal to £60 Scots.

⁴ *Reg. de Pass.*, pp. 318.

above-written vicarages—that is, they are not to seek to exact more from the tithe-swallowing Abbey; and their residence at their churches is to be real, and as required, otherwise they shall be deposed. The procuration fees arose out of the supervision exercised over the secular clergy by their diocesan superiors. The Dean of Rutherglen came to Kilbarchan at certain stated intervals, once every two years perhaps, and saw for himself how the vicar was doing his duty. The vicar had to entertain the Dean on the occasion of his visit. This practice of visitation fell into abeyance, and the expense formerly incurred by the vicar took the form of a fee, known as the procuration fee, payment of which was rigorously exacted. Besides this, there were synodal fees payable to the Bishop and Chapter of Glasgow, and fees sometimes to the Pope. The vicar of Kilbarchan must have been a poor man indeed if he had to pay all these taxes and keep body and soul together on, say, £40 Scots a year. It is always to be remembered, however, that money had then a purchasing power which it is now difficult to appreciate, and it is just possible that the vicar was content to let the greater part of his official stipend go in payment of fees, trusting rather to the offerings of the faithful than to any dues or payments which might be taxed by his ecclesiastical superiors.

Few of the names of the vicars of Kilbarchan have come down to us, and of the individuality of any of them we know next to nothing.

Among the witnesses to a charter of 1225¹ occurs, “Domino Johanne de Kilberhan decano de walle Clud”—*Master John of Kilbarchan, Dean of the Clyde Valley*; possibly this was a cleric, a native of Kilbarchan, who under the Bishop of Glasgow exercised the authority of Dean over the churches on both sides of the Clyde.

There is a series of five charters containing grants to Paisley Abbey by Maldovenus, Earl of Lennox, his brother Havel, and Dungallus, in which “Roger vicario de Kilberchan”—*Roger, Vicar of Kilbarchan*—occurs as a witness. In one case “diacono,” or *deacon*, is added, showing that Roger had not then attained to full priest’s orders. The dates of these charters are variously given as 1225-70 and 1230.²

In two charters, one of 1270, the other of 1272, amongst the witnesses is “Finlaio de Clochotrich clerico,” “*Fynlaio de Clouchrocherg*”—*Finlay of Clochoderick, a cleric*.³ There is no reason to suppose that he was vicar of Kilbarchan, and his territorial designation does not decisively show that he belonged to Kilbarchan.

¹ *Reg. de Pass.*, pp. 372-3.

² *Reg. de Pass.*, pp. 158-9, 162, 162-3, 210, 211.

³ *Reg. de Pass.*, pp. 189-90, 233.

In 1294 the vicar of Kilbarchan—he is not named—was sent along with four other vicars on an important errand by Bishop Robert Wishart of Glasgow. One Robert Reddehow, and Joanna his wife, were laying claim to some of the land in the Lennox which belonged to the Abbey of Paisley. On their claim being contested, the Reddehows brought their case before the *lay* or baron's court where the Earl of Lennox or his baillie presided. The duty laid upon the five vicars, was solemnly to warn the Reddehows against proceeding with the case, and the lay court that it had no jurisdiction in this matter, but that the case pertained to the ecclesiastical courts alone. If pursuers and bench disregarded this warning, then the five vicars clothed in white sacerdotal robes were to excommunicate them, and to denounce them as excommunicated persons in all the Churches of the Lennox on Lord's Days and Feast Days, with candles burning and bells ringing; and they were to forbid the faithful to have any dealings with them whatsoever.¹

In the Rent Roll of Paisley Abbey (A.D. 1474—84), Master James Shaw, Vicar of Kilbarchan, is witness to some leases:—

Jacobo Schaw, vicario de Kilibarquhan.²

Domino Jacobo Schaw, vicario de Kilbarquhan.³

One of the feuars of Paisley (A.D. 1490-1545) was a vicar of Kilbarchan—Henry Mouss by name:—

Quharrell Hill, Domini Henrici Mouss, vicar of Kilbarchan.⁴

Possibly the last vicar of Kilbarchan under the old Church was that Master John Makquhin who, with consent of John Hamilton, Archbishop of St. Andrews and Abbot of Paisley, “granted in fee to Alexander Cunynghame of Craganis his heirs and assignees—the church lands of the Vicarage of Kilbarchan (occupied by James Dowgall, Isobel Murdy, Margaret Hucheon, Mary M’Kaw, Gabriel Hendirsonn, John Park, and James Andro); reserving to the said vicar a dwelling house, garden and steading occupied at the time by Master Adam Watsoun, Reader in the said church: by rendering to the said vicar £10 annually.” The date of the charter is 1568. It was confirmed by the King in 1575, with the *proviso* that the confirmation will not prejudice the manse and glebe reserved to the minister of the said vicarage.⁵

¹ *Reg. de Pass.*, pp. 201-4.

² *Lees' Paisley Abbey*, p. civ.

³ *Lees' Paisley Abbey*, p. cxix.; and *Reg. de Pass.*, p. 355.

⁴ *Hector's Jwlic. Rec.*, ii. p. 239; and *Reg. de Pass.*, pp. 266, 349.

⁵ *Reg. Mag. Sig.*, A.D., 1546-80, No. 2412.

The motives which prompted the vicar to part with the church lands are touched upon in another place.¹ It is possible that this vicar of Kilbarchan was one of two John Macqueens who were accused or convicted of an attempt to undo or oppose the work of the Reformation. The following is a summary of the indictment to be found in *Pitcairn's Criminal Trials* :—

Mar. 21, May 19, 1563. Tuo Jhone M'quhyne, Elder and Younger, for Popish practices and for an attempt to restore the Roman Catholic Religion at Paisley.

II.—THE CHAPLAINCY OF ST. CATHARINE'S.

Besides the Vicarage of Kilbarchan, which is mentioned as in existence before 1225, there was created in 1401, by the pious generosity of Thomas Crawford of Auchinames, another ecclesiastical office which may be described as “the Chaplaincy of St. Catharine's Chapel.”² The foundation charter is too long to quote in full, but the following is a summary of its contents :—

CHARTER OF THOMAS DE CRAWFURD, BARON OF AUCHINAMYS.³

Be it known that I for the salvation of my soul, and of the souls of my wives and of the soul of Reginald de Craufurd, my grandfather, and of the souls of our fathers and of our mothers, of our predecessors, of our heirs and successors and of all the faithful departed, have given, granted, and confirmed to God, to the Holy Mary Mother of God ever a virgin, and to all the Saints the whole of my land of *Lynnernocht*, two merks from the land of *Glentayne* with all their pertinents and easements whatsoever, three merks of the annual rental (payable in two equal portions at the customary terms) of my lands of *Calzachant*, of *Corbar*, and of the whole land of *Achinamys* for the maintenance of a chaplain ministering at the altar of the Holy Virgin Mary in the Church of Kilbarchan or IN A CHAPEL ABOUT TO BE BUILT IN THE CHURCHYARD OF THE SAID CHURCH The chaplain shall do duty himself and reside at the place—shall hold no other benefice—shall not perform the duties of the parish priest by saying masses for souls, or in any other respect whatsoever; if he do so, he shall be deprived of office, and cannot anew be presented to it, nor can any provision be made for him out of its revenues The right of presentation is vested in the Founder, his heirs and assignees, and the right of admitting and instituting the chaplain in the Bishop or Chapter of Glasgow If the patron fail to present an eligible person within *four* months of the occurrence of a vacancy, the right of presentation shall devolve on the Bishop or Chapter, but without prejudice to the patron's rights at a subsequent vacancy If the patron or his successors act in any way in violation of any of the conditions herein set forth, they shall pay £10 for the upkeep of

¹ Vide Family of Cuninghame, fifth laird.

² An enclosure marking the site of St. Catharine's Chapel is used as a burying-place by the proprietors of Auchinames.

³ Nisbet's *Heraldry*, ii., Appendix, p. 88.

the fabric of Glasgow Cathedral, besides incurring ordinary ecclesiastical censure and sentence The Dean of Rutherglen shall visit the chapel at least once a year—oftener if necessary—to see that the patron is carrying out the terms of the foundation charter *The document is signed by Mathew (Glendonig) Bishop of Glasgow, John Symple of Eliotston, Robert Symple, Malcolm de Galbrat Lord of Greenock, John de Craufurd, brother of the founder, and many others, and is ratified at Arneall October 24, 1401, by King Robert III.*¹

While the Abbey of Paisley was growing rich by depleting most of the other ecclesiastical offices in the neighbourhood, this was one on which it never succeeded in laying its hands. The endowments, however, were lost to the cause of religion at the Reformation by being made over to a layman.² We know the name of only the last occupant of the office—Master David Curll—whose name occurs in the following Charter :—

AT LINLITHGOW, March 31st, 1565.

The Queen confirmed the charter granted by Master David Curll, perpetual chaplain of the chapel or shrine of St. Katherine in the church-yard of Kilbarchane,—[by which, with the consent of James Chalmer of Gaitgyrth now patron of the said chapel (by reason of the gift of the wardland of Auchnamys [Wardend ?] with the patronage of the said chapel made to him by the Queen), also with consent of James (Beaton), Archbishop of Glasgow, his ordinary—he gave in feu to a distinguished young man John Chalmer brother german of the said James Chalmer, to his heirs and assignees—the glebe and chapel lands of the said chapel, viz., the 4 merk lands of Lymmarnock, the 2 merk lands of Glentyane and Dantoun, with an annual revenue of 3 merks from the lands of Calyuchant, Corbair and Auchnames in the barony and county of Renfrew ; By giving annually to the said chapel the 10 pounds which formerly it was customary to pay, and 3 shillings and 4 pence in augmentation of rental ; also doubling the feu duty on the entrance of an heir :—with precept of sasine :—Witnesses, David Campbell, Andrew Chalmer, William Bannatyne, William Symple. At Torbolton, 12th Dec., 1564.] Moreover she dispensed with the statutes.³

III.—THE PARISH CLERKSHIP OF KILBARCHAN.

There was yet a third ecclesiastical office in Kilbarchan before the Reformation ; this was the office of Parish Clerk with an endowment yielding ten merks a year. In an episcopal church the duties of the Parish Clerk are to lead the congregation in the responses, and generally to assist at public worship and at funerals. He is always a layman now like the precentor of Presbyterianism ; but in Roman Catholic times the Parish Clerk of Kilbarchan was a clergyman, though perhaps only in

¹ Vide Nisbet's *System of Heraldry* : Family of Crawford.

² Vide *Family of Crawford of Auchinames*.

³ *Reg. Mag. Sig.* 1546-80 A.D. No. 1600.

minor orders. None of the names of those who filled this office have come down to us. The office was depleted of its endowment by John Lord Sempill—the patron—on the occasion of the erection of the Collegiate Church of Lochwinnoch (1504-5). The revenue was given by the foundation charter to the fifth chaplain to feed and clothe the two singing boys or bursars, but the chaplain was to provide “a fitting parish clerk to serve the parishioners in the said Parish Kirk of Kilbarchan.”

IV.—ST. BRIDE'S CHAPEL AND THE CHAPEL AT PRIESTON.

Besides those mentioned, there were other two religious foundations within the boundaries of Kilbarchan Parish—a chapel dedicated to St. Bridget,¹ and a priest's *dwelling*, as the name implies, and according to Maxwell's account a *chapel* too at Prieston. The information available about these is meagre in the extreme. We gather from the foundation charter of the Sempill Collegiate Church that St. Bridget's Chapel was endowed with some land granted by some of John Lord Sempill's predecessors; and that the revenue from this is now devoted to providing bread, wine, and wax for living and commons at the collegiate church. In 1696 the chapel, or at all events a house called “St. Bryde's Chappell,” was inhabited by Thomas Orr, a weaver, and Isobel Jamieson, his wife;² and in 1709, 27th December, a John Jamieson married a Margaret Orr, who is described as residing there.³

Of the chapel at Prieston, Maxwell writing in 1795 says:—“A little to the east of the castle (Ranfurly) there are vestiges of an old Roman chapel; though nothing remains but the foundation, yet the present tenant, Robert Donaldson, says, his father remembered the walls three feet high. The floor was of clay, which, being dug, contained human bones. The farm is called Prieston; and the house remains the same as when the priest lived in it.” The house, which has evidently been extensively repaired since Maxwell's time, though perhaps not entirely rebuilt, is now uninhabited. It is rapidly becoming a ruin, and will doubtless soon be removed. About sixteen yards to the north of it there are traces of masonry which may be the remains of the chapel.

¹ The site of “St. Bridget's Chapel in the Village of Kenmuir” is marked by an ash tree on the high road about sixty yards west of the entrance to St. Bride's Mill House.

² See *Poll Tax Rolls*.

³ *Lochwinnoch* i., p. 69.

CHAPTER IV.

KILBARCHAN AFTER THE REFORMATION, 1567-1646.

The wood is fallin, the Church not built
Nor Reformation endit ;
The cedar great is now cut down
Who first that work intendit.

—*Elegy on Mr. David Calderwood,*
Ob. 29 Oct., 1650.

Date of the Reformation, 1560 or 1567—Lack of responsible clergy—Readers—Salaries—What became of the wealth of the old Church—The Abbey lands—The Kirk lands—The chaplaincy of St. Katharine's—Cland Hamilton's Kilbarchan possessions—Provision for minister or rector—Vicars, John Cwynnyngame, Gawyn Hammiltoun—Readers, Watsoun, Cunynghame, Cwik, Crawford—Ministers, Fleming, Levingstoun, Bell, Stirling, Hamilton—The Vicar acts as Reader—The *jogges* and linnen clothes—John Knox of Ranferly profanes the Sabbath—Slays his uncle—Robert Cochran's aggravated assault—Holiday makers and their penalty—Pypeirs and daunceris—Withstanding a presentee—The Presbytery's Act—Mr. Hamilton defies the Presbytery—Professes penitence and gives proof thereof—Absentees from the Communion—Noble papists—The Presbytery encourages the Minister to persevere—Sabbath breakers—What Presbytery accomplished—Value of Church discipline—A minister who needed a bishop.

No chapter in the history of Scotland, and consequently in the history of a parish, is more difficult to write, than that dealing with the Reformation. Even the date of that event is variously stated. In 1560 the Scottish Parliament passed three Acts—the *first* abjuring the authority of the Pope, the *second* repealing all religious beliefs save those contained in the Confession of Faith, and the *third* prescribing penalties for celebrating, or being present at the celebration of, the Mass. These Acts did not receive the Royal sanction. In 1567 the same or similar Acts were re-enacted, and on this occasion were ratified by the head of the state—the Regent Murray. This explains why the Scottish Reformation is dated by some 1560, and by some 1567. In these Acts, however, we have the Reformation only in so far as it was destructive. The constructive work of the Reformation—the building up and substituting a new Church in place of the old on a firm and well-established basis—took a great many years to accomplish ; some question, perhaps not without reason, whether this has even yet been accomplished.

The first difficulty the Reformers had, arose from a lack of ministers—of clergymen who could be trusted to preach the Reformed Faith. In 1574 four parishes—Paisley, Neilston, Kilbarchan, and Mearns—had but one minister amongst them : first, Mr. Patrick Adamson, and then Mr. Andrew Polwart. Ministers with several parishes under their charge were assisted by a class of men known as *Readers*, one of whom was stationed in nearly every parish. The Reader is described as being “an apt man who could read the common prayers and the Scriptures distinctly, and could thus exercise both himself and the congregation till they grew to greater perfection” in the Reformed Faith. He could not be trusted to preach lest he should preach heresy ; he was not allowed to dispense the sacraments nor to perform the ceremony in marriage. Until 1578 the clergyman resident at Kilbarchan was only a Reader, and the parish was visited from time to time by a Minister.

Another difficulty the reformers met with, was that of providing competent salaries for their clergy. Only a very small part of the vast wealth accumulated by the Roman Catholic organisations ever came their way. Almost the whole of the princely endowments of the Abbey of Paisley, no inconsiderable part of which came from Kilbarchan, went to the last abbot and his family, the ancestors of the present family of Abercorn ; John McQueen, the last vicar of Kilbarchan under the Roman Church, leased or feued for his own behoof, though that is not evident from his charter, what pertained to him as vicar ; and David Curll, the last chaplain of St. Katharine's, dealt in a similar manner with the endowments of his chapel. In course of time a small portion, but only a small portion, of what had belonged to the pre-Reformation Church was rescued from the grasp of needy noblemen and too wide-awake churchmen and set apart as a very modest endowment for the clergy of the Reformation. There was, moreover, a Vicar of Kilbarchan—a vicar only in name and in salary—still living as late as 1628, who intercepted the greater part of what would now be regarded as the Minister's stipend, and whose discharge of any ecclesiastical duty was spasmodic in the extreme.

The hold which Claud Hamilton, abbot *in commendam*, had on the Abbey revenues seemed at one time rather precarious. He held the office and enjoyed the emoluments from 1553 until 1568, but then getting into disgrace by supporting Queen Mary's cause, he was succeeded by Robert, Lord Semple, who held the lucrative post for four years [1568-72]. Hamilton was re-established again for five years [1572-9], but again he got into trouble, and William Erskine, parson of Campsie, nephew to the

Earl of Mar, entered upon the enjoyment of the revenues, until in 1587 Claud Hamilton once again came into what he must have begun to believe was his own.¹ The Kilbarchan subjects which once belonged to the Abbey for religious purposes, but which now passed into the possession of the Abercorns were, according to the charter of date 22nd March, 1591-2, as follows :—

Blaxton, with the mansion, manor and fortalice, and the meadows, woods and moss-lands adjacent.

Fulton, with its mill and its coal pits.

The lands of Middiltoun, Lynwode, Achanis, Rywrayis, Wyndiehillis, Mureheid, with all lands whether waste or cultivated.

The church lands of Kilbarcheane.

The tithes of Kilbarcheane, its manse, glebe and all other benefices whatsoever, rectorial or vicarage.

The patronage of the church of Kilbarchan.

Claud Hamilton is obliged to institute a rectory in connection with the Parish Church of Kilbarchan (as in the other churches belonging to the Abbey) and to grant to the minister or rector and to his successors, a manse or glebe together with an annual stipend to be paid by him and his successors out of the tithes ; the Kilbarchan stipend to be, " four chalders of meal and the small vicarage tithe, *i.e.*, tithes of lambs, of wool, of hay, of flax, of geese, of suckling pigs, etc.—expressly excepting the vicarage tithes of the 17 merk lands of the Fultounis." ²

Though the date of this charter is 1587 or 1592, its main provisions were doubtless being carried out some time before. When we find that JOHN, SON OF WILLIAM CONYNGHAME OF CRAIGANS, was presented to the Vicarage, 27th March, 1585, we are left in doubt whether the presentation was made by Claud Hamilton in virtue of the rights of presentation which he at a later period possessed by charter and which he may have exercised some years earlier, or whether this scion of the house of Craighends is called Vicar of Kilbarchan in virtue of the feu charter of the church lands of the vicarage of Kilbarchan granted by John McQueen, Vicar, in favour of Alexander Cunynghame of Craiganis, his heirs and assignees, which bears dates 1568 and 1575. There is no evidence that Vicar John Cunynghame was an ecclesiastic or even a graduate—no evidence that he was an apt man who could read the common prayers and Scriptures distinctly—no evidence that he even thought it worth his while to try thus to edify the parishioners of Kilbarchan.

¹ Metcalfe's *Documents and Charters relating to Paisley*.

² *Reg. Mag. Sig.*, A.D. 1580-1593, No. 2070.

If there were abuses connected with his tenure of office he was only for a short time responsible for them, as within a year GAWYŶN HAMMYLTON became Vicar of Kilbarchan—"placit, 15th March, 1586." Gavin Hamilton continued to be Vicar for at least forty years; for he was still alive and in office in 1628 when with others he signed a document testifying that Marion Boyd, Countess of Abercorn, who was suspected of Popish sympathies, was through weakness and infirmity unable to travel and answer for herself before the Privy Council.¹ He was Vicar during the ministries of Fleming, Levingstone, Bell, Robert Stirling, and during part of Andrew Hamilton's ministry. These ministers can have been but poorly paid since a Vicar appropriated the greater part of their stipend. On the occasion of Andrew Hamilton's admission as Minister of Kilbarchan [3rd January, 1605], the presbytery cause it to be recorded that,

. . . Gavein Hamiltoun, vicar of Kilbarquhan, is long of before lawfullie provydit and admittit be the kirk to the vicarage of Kilbarquhan, manse, gleib and kirk lands yrof, and sensyne hes servit ther. Thairfor it is judicallie concludit be act of presbyterie with the advyse and consent of the said Mr. Andro Hamiltoun, That the said Gavein sal posses enjoy and bruke at his plesor the forsaid vicarage and all pertinents yrof with the houses and yaird presentlie possess be him, and tua ackeris of the gleib land, and that indureing all the dayes and space of his lyfyme without impediment or trouble of the said Mr. Andro or any other his successors quahatsomevir.

During the forty years when he enjoyed the vicarage (we cannot say that he held office), Gavin Hamilton must have been pretty much of an incubus—or, at all events, so the ministers must have thought him. Yet when for two years there was no minister in Kilbarchan [1603-5] the Vicar, either seeing in this an opportunity of displaying his gifts and graces, or being constrained by public opinion to do something for his stipend, condescended to perform the duties of Reader. Whether he read the prayers and Scriptures to much purpose does not appear, but he at all events kept a very watchful eye on the morals of the parishioners, and brought no end of Kilbarchan delinquents under the notice of the Presbytery. Upon the death of Gavin Hamilton, the Vicar, which occurred after 1628, Andrew Hamilton, the Minister, came into the enjoyment of a manse, garden, and glebe, and also a stipend which may then have been considered competent though it was meagre enough. The Reformation clergymen who held office in Kilbarchan before Andrew

¹ *Reg. of Privy Council*, 2nd Series, Vol. II., p. 344.

Hamilton, whether they are called Readers or Ministers, were wretchedly paid.

The first Protestant clergyman at Kilbarchan was MASTER ADAM WATSON. It is more than likely that he had been a monk or priest, or perhaps he had only been preparing to take orders when the Reformation took place. Upon professing Reformed views, however, he would become eligible for office in the Reformed Church. The office he held was that of Reader, not a responsible post. The salary was in keeping with the responsibilities. The charter of John Makquhin, Vicar of Kilbarchan (executed 1568, confirmed 1575), reserves to Master Adam Watoun, Reader in the church, a house, garden, and steading (perhaps it is glebe); and in THE REGISTER OF MINISTERS AND THEIR STIPENDS SINCE 1567 is found "Kilbarchan, Adam Watoun, xx lib.," *i.e.* £20 Scots.¹ This was just the price of one chalder (16 bolls) of victual. The value of a chalder to-day is about £13 4s. When we think of his slender stipend we find ourselves fervently hoping that, whatever was the progress made by his congregation, the Reader at all events arrived at greater perfection in the Reformed faith, and that in course of time he secured a more comfortable living than that provided for him at Kilbarchan.

In 1572, ALEXANDER CUNYNGHAME was Reader; in 1574 his salary amounted to £26 13s. 4d. It was at this time, 1574, that Patrick Adamson had the ministerial charge of Kilbarchan and other three parishes.

In 1576, Kilbarchan is found dissociated from the group of four parishes (Paisley, Neilston, Kilbarchan and Mearns) and has become one of a new group of three parishes (Houston, Killallan, Kilbarchan) which share the ministrations of ROBERT CUIK or CUIK. The following is the entry under 1576 in the BOOK OF ASSIGNATIONS:—

KILBARCHAN.—Robert Cuik, minister, his stipend, xxxiii lib. vjs viijd., with the gleib and manse of Houstoun, etc.

[] reidar at Kilbarchan, his stipend, the hail vicarage of Kilbarchan vacand xxvj lib. xiiis. iiijd.

Robert Cuik was one of those who in course of time did succeed in growing to greater perfection in the Reformed faith. In 1567 he was *Exhorter* at Killallan. An *Exhorter* was higher in office than a

¹ £10 may have come from Cuninghame, the feuar of the vicarage lands, and £10 from John Chalmer, the feuar of the lands of St. Katharine's Chapel.

Reader, in that he was entitled to add a running comment on the passages of Scripture which he read. In 1574 he was minister at Killallan with a stipend of £40 Scots; in 1576 minister of Kilbarchan, etc.; in 1578 minister of Kilmacolm, which he left in 1580. In 1583 one of the same name is described as *vicarius pensionarius de Cardros*.¹

In 1577 ROBERT CRAUFORD is Reader at Kilbarchan.

In 1578 JAMES FLEMING is Minister at Kilbarchan. He was one of ten laureated, or who graduated, at Glasgow University in 1578, and was a member of the General Assembly of 1581.²

In 1591, JOHN BELL is Minister. He had graduated at Glasgow University in 1581. He gave only part of his time and attention to his parish, being at the same time Regent (or Professor) at the University. He was only two years in Kilbarchan—the usual length of an incumbency however. He was afterwards minister of Cardross [1593-4], and of St. Mary's, or the Tron, Glasgow [1594-1641]. His son, a John Bell also, was for a time assistant to his father in the Tron, and successively minister of Eaglesham [1631-36] and of Blackfriars or the College Church, Glasgow [1636-40].

In 1593, ROBERT STIRLING is Minister. He belonged to the Stirlings of Law, and by his mother or grandmother was connected with the Craighends family.³ He had graduated at Glasgow University in 1586. The people of Kilbarchan have doubtless been often accused of much of which they have been entirely innocent. Possibly they did not break the heart of the worthy and “godly Robert Stirling by their slighting of him,” though Lady Auchinames, *née* Margaret Houston (ob. May, 1641), said they did. When anyone complained in this lady's hearing that Stirling's successor, Andrew Hamilton, was not all that might be expected of a minister, having shown his particularly broad views by joining his parishioners in a game of football on Sundays, and his humour by general untimely and unseemly merriment, this strong-minded lady insinuated with more directness than delicacy that “this infliction in the shape of a fifty year old plague of a minister” was just what the Kilbarchan people deserved for their behaviour to Robert Stirling.

Stirling's name occurs at least three times in the Presbytery Records :—

¹ *Reg. Mag. Sig.*—Charter 601, Jac. vi.

² *Calderswood's History*, Vol. III., p. 528.

³ *Vide*, third laird of Craighends.

Dec. 2, 1602.—The Brethren of the Presbyterie of Pasley . . . appoyntit Mr. Robert Sterling to entret the contravertit head of religioun touching the Governement of the Kirk . . . upon the xxv. of this instant.

Dec. 26, 1602.—Eftir ye invocation of Godes holie nam be the brethren of the presbyterie of Paslay assemblit whin. the kirk of the same, and hereing Mr. Ro^t Sterling intrat the contravertit head of Religion touching the alledgit soverane authoritie of the bishope of Rome over the hale Kirk; eftir that the sad Mr. Rot. had sustent the defence of the part negative of the sad question, and the remanent brethren had in modestie approven the same, they hev appoyntit Mr. Johne Lang to mak the exercise, Mr. Thomas Hamilton to eik to him, the penult of this instant.

On March 10, 1603, Mr. Robert Stirling is appointed along with others to help Mr. Daniel Cunynghame, Minister of Kilmacohn, to deal with the Countess of Glencairn, who was accused of “continual absence and byding fra the kirk”; her absence was taken to mean that she was at heart a Roman Catholic.

Between the 10th March and the 14th April following, Robert Stirling must have died or demitted his charge, as under the latter date we find the following entry:—

Ap. 14, 1603.—The parochiners of Kilbarquhan giving in yare supplication to be supplect (supplied) be ye brethren of ye presbyterie of ye benefit of ye word untill yey war providit wth ane ordinar pastor, It is ordaint yt. everie minister in ye presbyterie, day about, suld supple yem. conform to yare suit and Mr. Patrick Hamiltoun to begin the next day.

The vacancy was a prolonged one, lasting for nearly two years, and during it, as we have already mentioned, the Vicar assumed the duties of Reader and moral policeman.

Whether it was the Vicar's great zeal or a special laxity of morals which prevailed at this time we cannot say, but Kilbarchan was making for itself an unenviable reputation by reason of the number of cases of uncleanness which Hamilton found it to be his duty to report to the Presbytery. The sentences to which the delinquents had to submit were far from contemptible, *e.g.*, one woman—it was a particularly flagrant case

Jly. 26, 1604.— . . . was ordeint to remove the said sclander by kowing of hir heid and standing sax Soundayes in the jogges frae the first bell to the thrid, and that in hir linnen clothes, and then that she cum to the place of publick repentance within the Kirk of Kilbarchan and ther mak hir repentance publickly xii. Soundayes, as also the said Jonet fand J— C—, elder, burges of Paisley caution under the payne of fourtie lib. (£40) for abstinence in tyme to cum.

Her partner in guilt appears before the Presbytery in "his lynnein clothes."

Aug. 16, 1604.— . . . and for removing of the said slander thes injunctiouns was prescrryed unto him, viz., that in case he redemit not him self fra the handis of the civil magistrat within the Session of Kilbarchen with ane . . . sowme as they sall injoyne to him, he sall stand four severall Soundayes in the jogges in his lynnein clothes, with his heid and beard schavein, and then mak his repentance in his lynnein clothes six Soundayes within the said Kirk, for fulfilling of the quiblkis injunctiouns David H— burges of Paisley became cautionn under the payne of twentie lib. (£20) as also for abstinence in tyme to cum, and the said Alex. [the culprit] becam willing to releiff the said David.

In some parishes the Kirk Session kept in stock two or three habits of linen or sackcloth which were lent to delinquents when making their public repentance.

On November 17, 1603, the Vicar having reported that—

Jhone Knox of Ramferly had profanit ye Sabbeth and Kirk of ye Lord be evill wordes and tumults (arising) yareupon w^h in ye said Kirk,

is ordained to summon him to the Presbytery. Knox disregards the first summons, but thinks it best to obey the second; and so compearing and confessing he is ordained—

Dec. 19, 1603.— . . . upon Sonday com aucht dayes in ye Kirk of Kilbarchan in ye presence of ye congregation eftir sermon maid be Mr. William Brisbane, to com out of his awn seat and yreftrir upon his knees confes his offence to God for profanation of ye Sabboth and oversicht of his deutie to ye vicar and elders as said is, w^h promeis to satisfie farder as ye presbitrie sall think expedient.

A much more serious crime was laid to the charge of perhaps the same person—

August 2, 1604.—The quhilk day the brethrein being informit of the filthie fact of murther committit be the laird of Ramfarlie in slaying of his father brother. Therfor the brethrein directed Mr. Daniell Cunynghame and Mr. Patrick Hamiltoun comissioneris to deal and confer with the said Laird of Ramfarlie quhither if they find any signes of trew repentance in him for the said slander, and to report the same to the presbyterie.

Nothing more is heard of the matter; perhaps the slander was baseless.

Assault to the effusion of blood when committed on the Sabbath Day came within the jurisdiction of the ecclesiastical courts:—

6th Nov., 1604.—The quhilk day compeared Ro^d Cochran in the parochiein of . . . as he was lawfullie sumoned and being accused of hurting ane man upon the Sabboth day within the parochiein of Kilbarchan . . . Therefor was sumoned *apud acta* to compear before the 6 of Decemb. nixt.

20th Dec., 1604.—The quhillk day appeared Ro^t Cochran, lyk as he was lawfullie sumoned to that effect, and being accused for shedding bloodie upon the Sabbath day within the parochiein of Kilbarquhan. The brethrein remittit the tryell and taking evidence with the said mater to the session of Kilbarquhan, and ordeins Mr. Patrik Hamilton to concour with the said session in tryell of the same.

Scottish Protestantism viewed with peculiar abhorrence all attempts to celebrate, either by religious services or by general festivity, the Saints' Days and Holy Days observed by the rest of Christendom. The laity did not at once follow the clergy in this; they may have felt that they were being robbed of some of the pleasures due to them. In 1603, when Gavin Hamilton was all they had for a minister, and when they expected to escape unchallenged, some Kilbarchan men attempted to revive the keeping of Christmas. They were reckoning without their host. The vicar heard of it and reported the grave offence:—

Jan. 19, 1604.—The Presbitrie being informit be thare brother Gawane Hamilton, vicar of Kilbarchan, that James Andro, Rob. Hendersoun, Jhone Hutchestoun, James Hutchestoun, Jhone Haw, James Jamstoun, Patrick Knox, James Crawford, Jhone King, and William Dougall, usit superstitious playes a lytle before Zuill in ye day callit Zuil-evening, come throw ye clachan of Kilbarchan making oppen proclamation and gevin oppin libertie to all men to tak pastyme for ye space of aucht dayes as also usit superstitious playes upon ye 26 of December at ye Corsford and gave yame selfis to . . . and drinking. The brethrein ordanit all ye foresaids persons to be sumond to ye next presbiterie day be thare brother Mr. Patrik Hamiltoun and Gawane Hamiltoun, vicar at Kilbarchan.

Feb. 2. 1604.— . . . *they are* ordanit to comper before ye civill magistrat, ye laird of Craigends, . . . whom ye brethren requestis to punish yame civille in body and geir, or baith, as he thinks best, and before ye session of Kilbarchan.

On March 1st, the offenders came up before the ecclesiastical court for sentence. The record, however, is incomplete, but it appears that making the proclamation was considered the graver offence. Those convicted of this were “to do their repentance in ye publick place in quhyt habites”; while those “who usit superstitious games in ye Crosfurd. . . were to do yare repentance in yare awn clothes;” and “Patrick Knox because of his humble offer of obedience sall mak confession of offence in his awne seat.” Two offenders who had not appeared had yet to be dealt with, William Dougall and Alexander Henderson—the name of the latter does not appear in the complaint of January 13. Dougall had withstood the summons, thrice repeated, to appear before the Presbytery, but he succumbed under the influence of the first prayer and the threat that the lairds of Craigends and of Houston will have him expelled from the bounds (April 12).

On May 1st both appear. Dougall is accused of going through "the kirkyaird with ane drawn quhinger in his hand." He confesses that he was "in company with the pypeirs and danceris," and is sentenced to make his repentance "in his lynnein clothes twa Sabboth dayes;" and a burgess of Paisley is found to give security, viz., £20, that he will undergo this sentence and abstain from similar misbehaviour in time to come. Alexander Henderson confessed to "pyiping upon the Sabboth day and therby withdrawing the people from the kirk." He is allowed to make his repentance in his own clothes.

The superstitious Christmas pastime of the Kilbarchan people—piping on Sunday and going through the kirkyaird with drawn whingers—was not so innocent and childish as that indulged in by William Aitken at Lochwinnoch. This worthy when accused—

Ap. 12, 1604.— . . . of useing superstitious pastyme by disguysing himself upoun the last of December, confessit that upoun the said night he put his cloke about his waist in forme of wemenis clothing, that he put his sark above his doublet and his naipkin upoun his face.

He was sentenced for this frolic to stand for two days in the public place of repentance, clad in sackcloth, and to find security in £20 for his orderly behaviour in future.

The prolonged vacancy in Kilbarchan (April 1603—January 1605) during which the vicar was so diligent and zealous in at least part of his duties, was largely owing to certain suspicions about the moral character of the first presentee, *Mr. Robert Henderson*. Henderson had in 1603 obtained a presentation from the patron James (Hamilton), Lord Abercorn. The leaders of opinion in Kilbarchan Parish apparently believed that he was guilty of the sin laid to his charge—fornication. The Presbytery examined witnesses during at least six meetings (April 28—November 24, 1603), trying hard to discover whether there was any real foundation for the rumour. Again and again "the parochiners of Kilbarchan," represented on the first occasion, and perhaps on subsequent ones too, by Alexander Cuminghame of Craigends, William Wallace of Johnstone, and John Semple of Weitlands, appeared before the reverend court craving that Henderson "sall be repellit and ane qualifit pastore be plantit at ye kirk." The Presbytery at length—February 16, 1604—found Henderson clear of the slander against him. A month previously, however, January 19, 1604, the presentee had given over his presentation in favour of the Presbytery—had, in other words, put himself entirely into the court's hands. Considering the amount of suspicion which

attached to Henderson, it was well that the Presbytery did not proceed with his settlement in Kilbarchan.

In August 16, 1604, the patron issued a new presentation in favour of Mr. ANDRO HAMILTON to the church and vicarage of Kilbarchan. The Presbytery, when proceeding to put him on trial, indicated that he must profess adherence to their Act of April 26, 1604. This Act deserves to be quoted :—

April 20, 1604.—The brethren of the presbyterie finding by experience that many young men aspyres to the ministerie and benefices vacand within the presbyterie, being of verie many giftes, etc. . . . Thairfor it is concludit, That none herefter could be admittit to the publick exercise but such wha wald bind them selfis judicially in the bukes of presbyterie that they could nather use nor seek ane presentation to any benefice within the presbytrie without ther speciall advyse : and that they be obedient to the actes of generall and synodall assemblies and to the actes of the said presbyterie, and namelie that the act of the generall assemble anent ambitione, it have place, and be practised heirefter within the said presbyterie.

Meanwhile texts were prescribed to the presentee on which to write sermons. His course of trials was, however, interrupted by his venturing to defy the Presbytery regarding the Act. He had his presentation to rely on—he had Lord Abercorn at his back. But the Presbytery of Paisley could not be defied in the seventeenth century with impunity—and so Mr. Andrew learned. He had to make an abject submission. On October 4, 1604, he appeared in all humility confessing his presumptuous conduct in refusing to be obedient to the Presbytery ; he offered to subscribe the Act though he had refused to do it before, and he delivered and laid down to the Presbytery his presentation obtained from Lord Abercorn to the rectory and parsonage of Kilbarchan, acknowledging that his right and title to the said kirk was to be discerned by the Presbytery without appeal from their judgment. The Presbytery could afford to be magnanimous with Mr. Andrew since he had come to his senses ; they thought good to proceed by entering on further trial of his life and doctrine, and if they found him qualified to admit him to be pastor at Kilbarchan. He had many more texts and trials prescribed, but there was no further difficulty. His edict is reported as read on December 6, 1604 ; and on January 6, 1605, Mr. Andro Knox (Paisley) and Mr. William Wallace (Eastwood) repaired to the Kirk of Kilbarchan and “inaugurated him.” Though Mr. Andrew Hamilton thus became minister of Kilbarchan, he was, as regards stipend, simply successor apparent to Gavin Hamilton, the Vicar.

ANDREW HAMILTON, Minister of Kilbarchan [1605-1646], belonged to Millhouse in Kilbride. He received his education at Edinburgh University, then an infant institution, having been founded in 1583 and known then as the College of King James. He graduated A.M. in 1599. At the time of his settlement in Kilbarchan he would be twenty-five or twenty-six years of age. The first evidence we have of his ministerial diligence is in his reporting to the Presbytery that—

June 5, 1605.—W^m Wallace, auld Laird of Jonstoun, and Mgaret Houstoun, Lady Achnems, had absented themselves from communion.

This in the eyes of the Presbytery was a serious offence, for the absentees were regarded “as adversaries of the treuth of God.” It appeared however that their absence was due to carelessness, and upon their promising to communicate on the first opportunity, the case against them was not proceeded with. The very next year—

July 3, 1606.—Jon Knox of Ramfarlie, . . . Muir of Rowallan, younger, W^m Wallace of Johnestoun, W^m Semple of Bruntscheilis, are accused of not communicating.

The reasons they give for omitting so plain a duty are various and peculiar:—William Semple says that he abstained from the sacrament because he was being “slandered by Jon Mchell in Kilbarquhan who was using against him unreverend languages” (July 3, 1606); John Knox abstained “because of the slander he lay under for the slaughter of his father’s brother which was not yet removed, nor he agreed with the party, which he hoped would be shortly” (July 17, 1606); Mure of Rowallan, after being summoned three times, and admonished more than once, appears before the Presbytery (October 13, 1606) and says that “he communicated in Kilmarnok, where his residence is, more frequent;” but he is told that he should communicate at Kilbarchan too, when he happens to be there at communion time. The process against William Wallace is a long one. It turns out that, besides not communicating, he does not frequent the hearing of the Word and that he has doubts regarding “ye treuth of God presently professt in Scotland and established be his Majestie’s lawis.” The brethren, on understanding that,—

he was not fully resolved in sum poynts of religion, . . . appoynt *some of their number* to confer *with him* and to informe him in ye grounds of trew religioun and heidins quharof he doubted . . . and to report yr. diligence in that behalf every presby. day.

The Popish leanings of the Earl and Countess of Abercorn and their household called for a good deal of attention from the Minister of Kilbar-

chan, this, of course, because Blackstone, one of the Earl's seats, was in his parish. One cannot help remarking on the execrable taste of the Earl. His religious feelings may have been sincere enough, but how could he batten on the spoils of the old overthrown Church, act the part of the patron of many Protestant parishes, and at the same time claim adherence to Rome. Like many another, he had probably discovered that profession is easier and cheaper than practice. Retainers of the Abercorn family—Thomas and Claud Algeo, Isobel Mowatt, Francis Leslie, Mr. Robert Pendreichie, Mr. James Crauford (the latter two probably Roman Catholic chaplains)—and the Countess herself, kept Mr. Andrew Hamilton and his apparitor, John Wilson, in employment for about two and a half years. The minister must have found it to be an exceedingly difficult and delicate task to interfere with the family of the nobleman to whose favour he owed his living. He cites the recalcitrant Blackstone household from the pulpit three times—sometimes John Wilson cites them by fixing a notice on the door of their house and coming away;¹ three times he publicly admonishes them, but in their absence; three times he prays for them in public; and all that is left for him to do after this is to excommunicate them. The other processes were trifling—excommunication entailed serious inconveniences on those upon whom the ban was pronounced. Influence was apparently brought to bear on poor Hamilton, and he tried to stop short of that. It is also doubtful whether James Law, the archbishop, was quite as ready as he should have been to supply the minister with the documents necessary. On being ordained by the Presbytery to proceed to excommunication, Hamilton did not do as he was bidden. He absented himself from the Presbytery, knowing that if he were present he would be expected to report progress. The Presbytery feels called upon to exercise its authority;—

¹ John Wilson was a discreet man, quite different from George Ramsay, the Presbytery's officer, who, instead of modestly fixing the notice on the door and coming away, interviewed Claud Algeo. Instead of receiving Ramsay with that reverent and modest behaviour his errand merited, the said Claud "immediatlie, be the allowance and approbation of his said maister, sett upon the compleaner and shamefullie and unmercifullie invaidit and persewed him of his lyffe, threw him to the ground under his feete, and with his whole force and strenth punsed him with his hands and feete, bired his bowells and intrails, and with his falded niffes dang and dadded him upoun the eyes to the hazard and perell of his eyes and losse of his sight, and gave him manie blaue and bloodie straiques till he fell a-swowning;" and Claud, the master, "most kyndelie and cheerfullie ressavd him (Algeo) allowing and approveing all that he did."—*Reg. Priv. Con.*, 5 Jun., 1628.

May 8, 1628.—The qlk day the brethren ordein Mr. Andro Hamilton, minister at Kilbarq^s, to excommunicate Isso^d Mowate betwixt and the next presbyterie day under the pane of suspension and that according to the warrant of the Synod holden in Glasgow the . . . day of Aprile proceeding, ordaning likewise that the said Mr. Andro shuld come to the church of Paslay upon a Sunday the ellevint of this instant, and preach there the said day, and after sermon publickly confess his oversight and negligence in not excommunicating the Countess of Abercorn as he was ordained both by the Bishop of Glasgow and presbyterie of Paslay.

There is a good deal more to the same effect, and Hamilton found it was best for himself to do as the Presbytery ordered. Twelve years later the same badgering process is repeated, the victims being Lord Semple, his mother, and her maid, Margaret Abercrombie; most of the unpleasant duties on this occasion fell to Mr. Alexander Hamilton, minister of Lochwinnoch.

Mr. Andrew Hamilton seems to have been a man who was ready to spare himself all the trouble he could. On the 31st December, 1629, a grave breach of discipline is reported from Kilbarchan, and Mr. Andrew "is ordained to tak tryall therein;" on January 14, 1630, he reports that "he had used diligence anent the slander. . . . but could find little tryall;" the brethren "ordeine him to insist in tryall;" and at seven subsequent meetings at which he reports despairingly, they keep on "ordeining him to insist." Their perseverance met with success, and the case in one stage or another engaged the attention of the brethren at their fortnightly meetings for about two years. The power of the Presbytery lay in its enormous capacity for persisting.

Another expedient to which the presbytery had recourse for strengthening their rather weak-kneed brother reminds one of the compurgatores of Anglo-Saxon law. In the case of a misdemeanant, William Patesoune by name, Mr. Andro is "ordeined. . . . to use all diligence be inqueist of the most famous men and of good report w^h in his parochin for tryall of the said slander" [February 7, 1633]. On 14th March, Mr. Andro reported that he "had given obedience to the ordinance . . . anent inquisition making of the slander upon William Patesoune, and that he had convened a great number out of wch he w^h advise of his session had chosen fyftein men of good report who all in one voice had depoued that to their knowledge the said William Patesoune was *guilty*."

If what Lady Auchinames said of the minister was true, that "he went to football on Sabbath after sermon," it is somewhat surprising that he had the effrontery to report his parishioners for Sabbath desecration:—

Jy. 2, 1607.—The qlk day Mr. Andro Hamilton delaited Joⁿ Hall parochiner of Kilbarqhan for prophanatoun of ye Sabbath day by keiping of ane grein everie Sabboth at efternone with pyiping and dancing. . . .

Aug. 22, 1633.—The qlk day Mr. Andro Hamilton, minister at Kilbarqⁿ, compleined of a certane abuse and profanatione of the Sabbath by ane W^m Greenleis, paro^r of Paslay and servit^t to James Wallace in Lonebank.

Nov. 13, 1634.— . . . there was some profaners of the Sabbath his paroⁿs, who were disobedient to his Session. . . . by name Jon. Fleming and Joⁿ Miller.

“Humphray Barbo^r” is reported, June 9, 1636, for “killing (kilning) and dressing malt,” and “Joⁿ King,” June 28, 1637, “for dressing linning cloth” on the Sabbath day.

On 10th March, 1643, Hamilton desires that some (members of Presbytery) be “sent to his parochin as commissionare^s to designe his mans and gleib. Therefore the Laird of Houstoun, Duchall, Mr. Matthew Brisbane and Mr. Joⁿ Hamiltoun are ordeined to that effect.” What the difficulty was we do not know—nor yet if they succeeded.

On October 19, 1643, Mr. Andro is absent from the Presbytery—it is known, it is said, by the brethren that he is infirm. His infirmity seems to have increased, for when it is reported that “Margaret Allasoune, spouse to James Glassfuird, gardiner in Blackston, is popishly affected, her case is remitted to be dealt with by Mr. Andro Hamiltoun and Mr. Robert Brisbane,” as if he needed a colleague [May 16, 1644]; and though he is appointed on the 15th August, 1644, to handle the controverted head *De libero arbitrio*—it is added, “or if he be not able through infirmitie and weakness that Mr. James Glendinning supplie and handle the poynt, *De peccato originali*.” During the year 1645 Hamilton was frequently absent from Presbytery meetings; he seems to have been still alive on 18th January, 1646, but to have died before the 26th of March, when Mr. James Montgomerie of Weitlands attended the Presbytery and produced a petition subscribed “be a great number of the heritors and elders of the paroch of Kilbarchan desyring Mr. James Clandineine, now preacher there, to be recomendit be the presbitrie to the Earl of Laudirdaill patrone, to be presented minister of that kirke for respitt of the vacancie yrof bi death of umqll. Mr. Andro Hamilton, minister.”

The period dealt with in this chapter, 1560 to 1646, and especially the latter half of it, corresponding to Mr. Andrew Hamilton's incumbency, is an epoch of great importance in the civil and ecclesiastical history of the country. Kilbarchan did not indeed suffer appreciably when King James VI., with his shambling gait, ceased to be as familiar a figure on the High

Street of Edinburgh as the Lord Provost is to-day—and when he had to stop paying his unceremonious and not infrequent visits to various districts of his narrow realm; but at this time the parishioners were made to feel, as they never felt before, religious restraint as the iron grip of Presbyterianism tightened its hold on the country. The rather luxuriant crop of real social evils which it was the endeavour of Kilbarchan Kirk Session and Paisley Presbytery to uproot, was due perhaps not so much to the censorship of morals under the Roman Church being unduly lax, but rather to public opinion having become weakened and debased while the seat of authority in religion was being slowly shifted. Kilbarchan was perhaps in no respect worse than its neighbours—but certainly the sin of adultery was surprisingly prevalent, and some of the cases were particularly heartless. The oath of purgation, in which was employed language of surpassing awfulness, seems to have been administered without due care and to have been taken with unbecoming light-heartedness; but perhaps it was owing to ignorance rather than to defiance that some thus escaped the censure of man by imprecating the justice of God. Often have the ministers of the seventeenth and eighteenth centuries been scoffed at and even upbraided for their grandmotherly intervention, for their inquisitorial methods, for their prudery in public and their indelicacy in the privacy of Kirk Session and Presbytery, but it is due to them to say that it was they who brought public opinion the sooner to maturity and made it, all the earlier, an instrument for enforcing common honesty in the dealings of men with women. And since it is in a great measure to them that we owe the social order which prevails to-day, is it just, we ask, for us to scorn “the base degrees by which we did ascend”?

During this period the Church was sometimes Presbyterian in its form of government, sometimes Episcopal—at least in name. To the Scottish people Presbytery is hallowed because it afforded the men of that time a defensible position. In their extremity they seem to have lighted upon it. It allowed them to cherish without reserve the antipathies with which they were saddled and to offer resistance to tenets they repudiated. It is a position strong by nature, if not also by Scripture; it has been rendered by art doubly strong, perhaps even impregnable; but time will show. They did not deliberately choose it; they were simply compelled to seek refuge in it. It has largely moulded the national character, and imposed on the nation a mode of thought. The weak Episcopacy, from time to time established, had never any effect for good or bad in form of discipline in Kilbarchan. Andrew Hamilton was just the type of clergy-

man who stood in need of a bishop's superintendence; but though three churchmen, Spottiswood, Law and Lindsay, successively occupied the See of Glasgow during his incumbency, there is no evidence that any of them ever came to Kilbarchan or interfered with the minister in the discharge or neglect of his duty. When his conduct called for reproof, expostulation came from the Presbytery, and the archbishop's authority was used only as something with which to threaten.

It was during Hamilton's time that the National Covenant, a document pregnant with events in Scottish history, had its origin. It is engrossed in full in the Records of Paisley Presbytery (Mar. 14, 1639). When questioned, the Minister of Kilbarchan was able to report that none within his parish had refused to sign it (Jan. 4, 1644), but he does not say how many, or if any, had been asked. Then too were instituted those solemn occasions called Fast Days; perhaps they were too frequently proclaimed, bringing, as they did, opportunities of self-indulgence to the sluggard as well as welcome seasons of devotion to the pious.

In March, 1640, intimation was made from the various pulpits forbidding piping and dancing "at marriage brydeles." Habbie Simpson was doubtless dead by this time, but a piper, by name JOHN SIMPSOUNE, was engaging in May, 1635, the unwelcome attention of the Presbytery on a charge much more shameful than that of piping—for a sin committed, however, not in Kilbarchan, but in Houston.

If we give any credence to the remarks of the Lady Auchinames, Andrew Hamilton was far—perhaps too far—from being Puritanic in his conduct; yet even he in the hands of his sterner brethren became an instrument, though not a very efficient one, for the correction of Kilbarchan morals and the repression of Kilbarchan gaiety. Perhaps had he done the former part of his duty more fearlessly and the latter less stringently he might have been more respectfully and not less kindly remembered. His ashes probably rest beside those of many of his Roman Catholic predecessors and of at least five of his successors, though no stone marks the place, at the west door of the old Church of Kilbarchan.

CHAPTER V.

THE STIRLINGS AND THEIR TIME—LATTER HALF OF THE SEVENTEENTH CENTURY.

"A peaceable, 'solid thinking, solid-feeling,' yet withal clear-sighted, diligent, and conscientious man, —alas his lot turned out to have fallen in times such as he himself, had he been consulted on it, would by no means have selected. Times of controversy, of oppression which became explosion and distraction : instead of peaceable preaching, mere raging, battling, soldiering ; universal shedding of gall, of ink and blood : very troublous times !"

—T. Carlyle on Robert Baillie ; *Miscellaneous Essays*.

JAMES GLENDINNING—*Locum tenens* 1646-9—His early career—Unsuccessful efforts to get him presented—His philanthropy—His continued interest in Kilbarchan—JOHN STIRLING, 1549-62, 1672-83—A clerical family—His brothers—"The holy groaner"—James Stirling, author of *Naphtali*—Hiding the Presbytery Records—John's conversion and early difficulties—His nurse and foster-father—His capabilities—Trials for license—Good advice—Procedure at an ordination 250 years ago—Kilbarchan New Manse—Disciplining Engagers—Charmers and warlocks—The minister as a recruiting officer—A war fund long ago—A too candid parishioner—How to deal with papists—Keeping Yule at Castle Sempill—The ecclesiastical boycott—Ministers kept busy—Fasts—Parishioners of less than no repute—Satan's revenge—Week-day and hall preaching—How the Restoration affected Kilbarchan—Mr. Stirling as an "outed" minister, 1662-72—A spirited minister's wife—Mr. Stirling as an "indulged" minister, 1672-83—His colleague—Loss of popularity—Conventicles as rivals to church services—Confusion in discipline cases—Lawburrows—The Highland Host in Kilbarchan—A bland minister—Portentous noise in churches—An obstinate schoolmaster—John Stirling's last day's work—His illness and death—Appreciations—JAMES STIRLING's incumbency, 1688-99—His early piety—License, call and ordination—The meeting-house and the church—Mr. Stirling's missions—Calls to Aberdeen and Barony (Glasgow)—Deforcing the Presbytery officer—Provision for a schoolmaster—Sons of Kilbarchan Manse in high places—Who preached to Rob Roy !—Portents, and how they were interpreted—The Stirling legacies.

AFTER the death of Hamilton, and until the settlement of Stirling, a period of nearly four years [1646-9], the Parish of Kilbarchan enjoyed the services of Mr. James Glendinning, who was, however, never actually Parish Minister. This gentleman had studied at St. Leonard's College, St. Andrews, and had taken his degree there after 1617. He was possibly unable under patronage to get a church at home, and so he went to Ulster, where there was settled, under King James VI.'s colonization scheme of 1610, a large Scottish population. According to a diocesan register of Down and Connor, he occupied in 1621 the two-fold post of Incumbent of

Coole or Carnmoney, a parish between Belfast and Carrickfergus, and Lecturer at Carrickfergus. The church of Carnmoney was at the time in ruins, and the incumbency may have been a sinecure, but as lecturer at Carrickfergus "he continued to preach with great applause for several years."¹

He left Ireland probably on account of the political troubles there, and arrived within the bounds of the Presbytery of Paisley in 1644. Here he got plenty of work to do; two at least of the brethren were in infirm health, and another was absent ministering to the Scottish army then in the field: and Glendinning was sent here and there to supply the vacant pulpits. He attended, though not regularly, the meetings of Presbytery, and took his turn in the theological and religious exercises with which the court opened its proceedings—handling the controverted head, preaching on the ordinary, and eiking or adding when another expounded. As the Minister was in weak health, Glendinning may have frequently occupied Kilbarchan pulpit.

On March 26, 1646, a deputation from Kilbarchan waited on the Presbytery, and craved that steps should be taken to get a presentation in favour of Glendinning from the patron, the Earl of Lauderdale. Similar deputations appeared again and again (1646-7) headed by Alexander Cuninghame of Craigends, Patrick Crawford of Auchinames, Knox of Ranfurly, and Mr. James Montgomerie of Weitlands, urging for a settlement, and sometimes, though not always, suggesting Glendinning's name. On one pretext or another the Presbytery always delayed taking any decisive step, but enjoined Glendinning "to continue the work in Kilbarchan," where he was apparently settled as *locum tenens*. For some reason or other—whether it was that Kilbarchan got tired of Glendinning or Glendinning got tired of Kilbarchan we do not know—these requests after a time ceased. It was not indeed until the right of presentation passed from Lauderdale into the hands of the Kirk Session in 1649 that a settlement was actually arrived at. To the harmony which existed then the unselfish Glendinning greatly contributed.

A credible tradition maintains that Glendinning was well and widely known for his philanthropy and "gave very much to the poor, even to the straitening of himself and family." His name is mentioned in the roundel in welcome of Archbishop Leighton to Glasgow, composed by Francis Sempill of Beltrees (1670):—

¹ Reid's *Ireland*, Vol. I., pp. 100, 432.

" We think ye do right weil,
 To give to poor your winning,
 In money, malt and meal ;
 We think ye do right weil ;
 We never knew your peel,
 But old Mr. James Glendinning :
 We think ye do right weil
 To give the poor your winning."

After leaving Kilbarchan Glendinning went to Largs, where he was temporarily settled [1649-58], and thence to Row, where he was again temporarily settled "till a way of planting a minister having the Highland language be obtained" [1658-65]. He seems to have been "outed" along with the other Presbyterian ministers, or, at all events, threatened. Wodrow, in his list of ministers who suffered in 1663, says :—" Mr. James Glendonyng is added to this Presbytery [Dumbarton] in some lists."¹ His name also occurs in connection with a law suit, 1st January, 1663, instituted at the instance of Mr. William Douglas, advocate, for reduction of a decret of 1650. An augmentation of the stipend of Row had been obtained, but through a mistake it became incident on the free teind belonging to Douglas, to the exclusion of the Earl of Abercorn and others.² After Glendinning had left Kilbarchan, his frequent Elijah-like appearances show that he continued to take a deep interest in the parish and his protégé the minister.

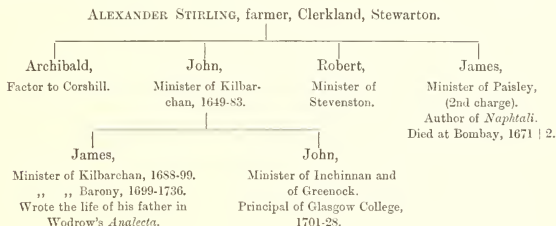
I.—John Stirling, 1649-1672.

Of all the ministers of Kilbarchan, Mr. John Stirling was probably the most celebrated. His fame, however, does not arise from any special gifts or graces which he displayed, but to the fact that he was called upon to suffer in the great religious persecution of the reign of Charles II., and that he acted his part as one of the persecuted not unworthily. He was a member of a great clerical family, for the Stirlings enjoyed just such honour and reverence as the Macleods of this generation command ; and his son James was privileged to contribute to Wodrow's *Analecta*, a short but discursive biography of his father ; so that we know more about the private life and character of John Stirling than we know of any of his predecessors, and more indeed than of most of his successors.

¹ Wodrow's *History*, Vol. I., p. 328.

² Connell on *Tithes*, Vol. III., p. 147.

Reference to the following family tree will save the reader from the confusion into which he might otherwise fall owing to there being two pairs of Stirlings of the same name ;—



According to his grandson,¹ Alexander Stirling was "really a godly and a very wise man," who "keept exercise in his family when feu in the whole country about him keept it." His eldest son, Archibald, though he could neither write nor read, was a factor. "He was a man of great and wonderfull memory. It's said he knew not what it was to forget a thing he desired to retean. He would have lifted 15 or 16 thousand merks yearly to two gentlemen, Corshill and Dr. Cunninghame, and yet by his memory he would not have miscounted two shillings Scots." Archibald married a sister of Alexander Dunlop, Minister of Paisley [1644-63], whose elocution, though impressive, was peculiar. "He used in the pulpit to have a kind of groan at the end of some sentences. Mr. Peebles (Lochwinnoch) called it a holy groan; and a relative of the Laird of Ramfordly in Kilbarchan said after he heard Mr. Dunlop at Paisley, 'Many a good happy word he groaned over my head this day.'" It was well the part of the Stirlings to treat their kinsman's peculiarity with leniency, if not with approval, for it was largely through Mr. Dunlop's influence that John Stirling was settled in Kilbarchan, and that James Stirling became the "holy groaner's" colleague in Paisley; and perhaps it may have been due to the Dunlops' influence also that John Stirling, the second, succeeded a son of Mr. Dunlop's in 1701 as Principal of Glasgow University.

¹ James Stirling, minister of Kilbarchan [1688-99] and of the Barony, Glasgow [1699-1736]. When not otherwise credited, the quotations in this chapter are from Wodrow's *Analecta*, and especially from that portion contributed by James Stirling.

Of John, the second son, we shall treat at some length by and by.

Robert, the third son, was Minister of Stevenston. One of the same name was licensed by the Presbytery of Paisley, November 7, 1659. His nephew preserves for us the following remark of his, which is creditable to his common sense :—" Preaching on my Communion Munday in Kilbarchan on 1 Tim., vi. 12, ' Fight the good fight of faith,' he said, ' O ! Christian or believer, thou may be truly fighting the good fight of faith, when thou art kemping (striving to excel as a champion) on the harvest ridge.' "

James, the fourth son, became Mr. Dunlop's colleague at Paisley when but twenty-three years old. His nephew says " he was very acute, and learned, and pious. He had a very polite and accurate way of preaching." The once well-known work, *Naphthali or the Wrestlings of the Church of Scotland*, owes its origin to him. In consequence of its being declared traitorous and seditious, few of the earlier copies have escaped destruction. He also wrote several political skits in reply to those of Francis Sempill of Beltrees, who was Episcopalian in his sympathies. It was James Stirling who was credited with concealing the Presbytery Records, so that, though sought for high and low by the Episcopalians, they could not be found. His nephew restored the book in 1689. After being outed in 1662 he went to Bombay to be Minister at one of the plantations, where he was much respected. " A son of the Laird of Auchinarnes " brought back word to Kilbarchan that " he had all that island (Bombay) by the nose." He died in 1671 | 2 from the effects of a fall from his horse.

We return to John, the second son, who was born in 1620. At first he was not intended for the pulpit, but on hearing Mr. Ephraim Melville of Linlithgow (then a probationer) preach at Stewarton, he was so much impressed, though only fifteen years of age, that he resolved to study for the ministry. His own pithy account of the change wrought in him is—" He (Mr. Melville) putt a stirr to my stomach that never did go from it." He went to a school at Irvine taught by Mr. William Smith, afterwards Minister of Largs. This teacher did all he could for his pupil " going away " after school hours, " to conferr and pray with him." John Stirling needed encouragement. We hear of his going to the minister (David Dickson) and telling him that " his learning Latine did not go well with him, and he thought it did ill to his spiritual exercise ; and so he thought he was called to quitt it. Mr. Dickson, presently perceiving the devil working with him in that affair, and he said to him—" Do you think, John, that there is religion and serving God in nothing but prayer, read-

ing, meditation, and hearing of preaching? Dost thou not think that when a webster is sitting on his loom, and working bussy at his trade, that he may be serving God as well as when praying and reading?" The Latin accident, however, still troubled the lad; and, at length giving way to despair, he set off for home intending to abandon his studies for ever. Fortunately, he met Mr. Dickson, who "put him in mind of that one sentence—'No man having put his hand to the plow, and looking back, is fit for the kingdom of God;' adding, 'John, if you can answer that you may go your way where you please!' and left him." John returned to his Latin Grammar. In course of time he proceeded to the college at Glasgow, and after a full curriculum "was laureat"—i.e., took a degree entitling him thereafter to be called *Master*. "He had," we are told, "no great talent either for learning languages or philosophy, but he was a man of good natural reach, naturally very wise and prudent, reserved and closs." During his college career he was chaplain first in the family of Lady Ramsay of Dalhousie, and afterwards in that of Sir Arthur Erskine of Scotseraig. In this capacity his duties were to conduct family worship, to say grace at meals, to teach the children, and on Sundays to examine the servants in the Scriptures and catechism. After a prolonged and searching examination extending over eight weeks, he was at length licensed by the Presbytery of Paisley.

10th May, 1649.— . . . after an exegesis in latine had by him upon the thesis given in the last day, he did sustene the thesis in dispute, gave proof of his knowledge in the hebrew and greek languages and of his abilitie to open up dark places of scripture, and to resolve cases of conscience and being well approven of the prebrie. in these and all his former tryalls, the prebrie. gave him libertie to preach in any kirk within their bounds quhar he sould be called.

On such an occasion advice is usually plentiful, and the young minister's "nurse and foster-father" improved the occasion. "When he had passed his tryalls Mr. Dickson gave him many excellent admonitions with respect to his public preaching and prayer:—That he should be as short and succinct as possible, that he might never weary the people; he told him that after he was ordained he would have to live, if he could do it conveniently, unmarried four years; which my father exactly observed. When he had spoken much to him about his preaching and administrating the two sacraments, he closed up all with this—'O! study God well and your own heart!'" Another fragment of Mr. Dickson's sapience, not specially addressed to John Stirling however, is well worth repeating;

"He used to say that men that had evil wives, the best way to deal with them was to make much of them, and buy them many bonny things."

According to his son, it was Mr. James Glendinning and Mr. Dunlop of Paisley who were the means of securing the services of John Stirling for Kilbarchan. The former "stirred up the Session of Kilbarchan and Heretors to call my father, immediately after he had passed his tryalls, and said this of him—'Call this young man, for he is an old-headed and experienced Christian, though he be but a young preacher.'" It was during this year (1649), that Kirk Sessions became invested with the rights of patronage.

16th Aug., 1649.—Compeared the parishioners of Kilbarchane and pubed. under their hands in writt ane most heartie and unanimous invitation to Mr. Johne Steirling expectant to be y^r min^r at Kilbarchane and desyred that the prebrie. would put him to tryells in relation y^r. unto.

Then followed examinations on the same subjects as before, extending over about nine weeks. By November 22nd the brethren profess themselves satisfied with his qualifications and order his edict to be served. This is returned on December 6th, signed by "Josephe Tenent, schoolm^r at Kilbarchan" as read by him "at the skailing of the congregation"; and as witnesses there are the following:—John Kelso, James Speir, James Millar, and William Henderson. The ordination took place on 12th December, at which Alexander Dunlop (Paisley) preached in the forenoon and Hew Peblis (Lochwinnoch) in the afternoon; and

The prebrie. appoint the said day to be keeped by the prebrie. and parishioners of Kilbarchane as ane day of solemn humiliation and fasting . . . and the day . . . to be keeped thereafter as ane day of humiliation by the prebrie. and congregation in all tyme coming.

His son informs us that "he was the first minister that was ordeaned with fasting and prayer in the presbytery of Paisley; by one minister preaching, in the forenoon, the duties of ministers, and ordeaning the man; and another minister in the afternoon preaching the duties of the people; which custome, since that time, has alwise be[en] continoned in that presbytery."

In view of Stirling's early settlement in Kilbarchan and anticipating some difficulty owing to the manse being still occupied by the relict of Mr. Andro Hamilton, the Presbytery had in October appointed a committee "to sight [examine] the manse and glebe of Kilbarchane and to indevoure ane settilling and agriement betwixt the parishioners and the

relict of Mr. Andro Hamilton that ane frie entrie may be yrunto by the intrant." In this they succeeded probably beyond their expectations, for a month later they report "that they had settled the parishioners of Kilbarchan and the relict of Mr. Andro Hamilton anent the manse." It is unlikely, however, that Stirling ever occupied this house, for, three months after his ordination, Mr. James Montgomerie of Weitlands proposes "to excamb the present manse and glebe . . . with [for] ane house and some land belonging to the Laird of Craigends at the said Kirk qch. will be both better and more commodious for the minister, and the Presbytery appoint a committee to sight it and make report." Nothing further is heard of the matter for nearly three years, when it is discovered that the new manse, which, though new as a manse, may have been old as a house, stands in need of repairs which will cost 850 merks. Of this sum Craigends provides 300 merks, and Andro Arthure, Archbald Lokhart, John How younger, Andro Sempill, John Paterson, John Adam and Hew Sempill are appointed to stent the parish (*i.e.*, the heritors) and raise the remainder. The new manse, thus exchanged and repaired, is probably the house now known as 14 Steeple Street. The older manse—once the Vicar's house—appears to have been at a considerable distance from the church, but where it is impossible to say.

One of the first duties which fell to the newly ordained Minister was to subject Francis and James Sempill of Beltrees to church discipline for having been amongst the *Engagers*; ¹ they had "to sitt on a seate before the pulpit in Kilbarchan in tym of sermon and yreftir give evidence of yr. repentance." Three months before, another Kilbarchan man, John Adam by name, confessed a similar offence and made similar atonement.

Kilbarchan, like its neighbours, could at this time boast of possessing persons learned in the arts of witchcraft:—

14th March, 1650.—The process of the Session of Kilbarchane led against William Browne yr. for charming and the presumptione of witchcraft; recomended to ye civill magrt. to be apprehended.

26th May, 1650.—Declaration being made by the minst. of Kilbarchane of Steven Cochrane in Linwood for diverse presumptiones of witchcraft; it is seriouslie recomended to the sess. yt. he be apprehended and ye session of Kilbarchane to procede with tryell yrof.

After the battle of Dunbar, September 3, 1650, the ministers were expected to act as recruiting officers. Though Stirling may not have

¹ The officers of the Scottish Army in England who had made too easy terms with Charles I.

been present at Dunbar, like Peebles of Lochwinnoch, he may have been enthusiastic in beating up recruits :—

25th Sept., 1650.—The Comittee of the Schyre having appointed that men who are fitt and eable for service sould offir themselves willinglie to ye service against the enemye and enroll yr. names, yt. they may be readie to goe upon advertiment; the presbie. appointed ye sevall brethrene to intimat this order . . . and to stir up all who are fitt and able to offer themselves cheirfullie and willingly to ye work.

In all the churches a collection was made for the prisoners taken by Cromwell :—

30th Oct., 1650.—It is appointed that there be a collection out of ye sevall congregations for supplie of the prisoners in ye sectaries hands taken at Dunbar. . . .

That the minister did not meet with the universal approval of his parishioners (possibly no minister ever did) the following entry shows :—

15th May, 1651.—Compeared Johne Barbour in Kilbarchane confessed reprochfull speiches of the minister yr. uttered be him against ye minister, and yt. he said, it was ye Divill yt. broucht him yr. The prebrie. appointed him to acknowledge his fault before the congregation of Kilbarchane.

Perhaps the hardest and least encouraging duty which fell to Stirling during the early part of his ministry, was that of attempting to win over the noble family at Castle Sempill to Presbyterianism. In connection with this Beltrees, the Engager, again got himself into trouble :—

2nd Jan., 1651.—Compeared F^s Semple of Biltrees reported by ye Session of Kilbarchane for haunting the fellowship of ye old Lady Semple ane excommunicat papist; he is appointed to confess his sine before ye congregation and to bewar of ye lyke againe, othwayes he will incur hyer censure.

31st July, 1651.—The Presbrie . . . being informed yt. ye Lord Mordingtoun dauchtir and the Lord Sempill sistere were in Castell Sempill, Mrs. Hew Peibles and Johne Stirling were appointed to speak and confer with them.

26th Sept., 1655.—The Presbrie. being informed that the Lord Sempill and his familie are professiedie papists, and now come to reside within the paroche of Lochwinnoch within their bounds, they doe therefor appoint Mrs. Hew Peibles, John Stirling and James Alexander (Kilmacolm) to speak to the Lord Sempill and his familie betwixt and the next prebrie. day and to confer and make report.

This appointment was more easily made than fulfilled. Lord Sempill was quite satisfied with his religion. He did not extend a very hearty welcome to the Ministers when they notified him of their intention to come and discuss creeds with him. He put them off from time to time with various excuses—it was inconvenient to receive them—he would be

from home on the day mentioned—he had to appear that very day before the English Judges at Glasgow (April 30, 1656) etc., etc. When to free himself from the persistency of Paisley Presbytery he removed to Southenman or to East Lothian, a statement of the stage reached at Paisley in the proceedings against him was sent to the Presbyteries of Irvine or Haddington. When tired of evasions, he at last consented to meet the Ministers, the interview was not encouraging, and they had to report that they found him very obstinate. Under citation and admonition, the conduct of the Castle Sempill family did not improve. There were presumptions that a Popish priest was living at the Castle whom the Presbytery urged the Sheriff to search for and apprehend [20th January, 1658]; and there were more than presumptions that John Simpson, a Greenock piper, more than once convicted of supplying the music for promiscuous and scandalous dancing at weddings, had exceeded the worst of his former errors by sharing in the superstitious keeping of Yule Day, 1657, at Castle Sempill.

The proceedings against the Sempill family occupied the Presbytery's attention for about four years. Thrice were they from the pulpit summoned to the Presbytery—thrice publicly admonished, from the pulpit also, but in their absence—and thrice solemnly prayed for in church—yet they continued wilful, obstinate, and contemptuous. It remained only to excommunicate them, and excommunicated they were—Lord Sempill and his lady, his uncle, his brother, his sister, and his servant—and Mr. Peibles pronounced the sentence in Lochwinnoch Church one Sunday in August, 1659.

A good Catholic like Lord Sempill could of course treat with contempt the fulminations of Presbyterian heretics, but excommunication had consequences which he and his family and his Protestant friends must have found exceedingly inconvenient. A sort of boycott was instituted; without the Presbytery's sanction no one dared hold communication with the excommunicated Papists:—

19th October, 1659.—License granted to David Landess to speake to the L. Sempile he first acquainting Mr. Hew Peibles yrwith.

7th Nov., 1659.—License granted to Andrew Sempill in Renfrew to speak with the Lord and Lady, as necessitie requires, he acquainting his own minister and Mr. Hew Peibles therewith.

Lord Montgomery, who without the sanction of the Presbytery “familiarily conversed with the Lord Sempill in his owne family,” was reported to the Presbytery of Irvine, that “they may take some effectual means for restraining the like in time coming.”

The Yule after his excommunication, which fell on a Sunday, Lord Sempill celebrated with more than the ordinary festivities; and some of his guests on that occasion—Alexander Hamilton in Kilbarchan, Katharine Blaire his spouse, and Giles Semple, spouse to Clochoderick—had to submit to a rebuke before the congregation of Lochwinnoch for “familiar conversing, eating and drinking and danceing with the excommunicat Popish Lord at his superstitious observance of Yuil.”

Any one reading the Presbytery Records dealing with this time must be struck with the numerous public demands made on the Ministers’ time and energy. During the ten years, 1650-9, there were no fewer than 234 meetings of Presbytery—an average of two a month. The Minister of Kilbarchan was regular in his attendance, and was sometimes accompanied by a Ruling Elder chosen from time to time from among the following:—Craigends, John How of Dumbtoun, Andro Arthure, John Patesoume, David Andrew, William Merschell, Hew Sempill. If absent, the Ministers had to give excuses. Nearly every meeting was opened with long religious exercises, including exposition. If there was no candidate for license or ordination the brethren took the exercise in turn, preaching, however, not an old sermon, but an exposition on a text prescribed by the Presbytery. A book of Scripture gone systematically through supplied texts:—

20th Feb., 1651.—Mr. Johne Stirling made ye exercise Mr. Johne Drysdail added on 2 Cor. xi. 9; approuen.

The text for next meeting would be the following verse.

15th Feb., 1654.—Mr. Johne Stirling made and Mr. Hew Smith added on 2 Cor. xii. 10; approuen; they are appointed to have the exercise *vice versa* the next day.

After finishing Corinthians the brethren plodded their way through Galatians in the same slow, systematic manner.

Fasts—days of thanksgiving and of humiliation—were very frequent:—

21st Mar., 1650.—Ane solemne humiliation appointed by ye comission of ye Gnall. Assemblie to be kept the first Sabbath of April is ordained to be observed, and intimation of ye causes yrof to be made on ye Sabbath preceding.

16th May, 1650.—A solemne thanksgiving for ye overthrow given by ye justice of God to James Grahame [Marquess of Montrose] appointed to be kept on Wednesday come eight days according to ye appointment of ye comission of ye Gnall. Assemblie.

Similar entries occur on August 9 and November 7, 1650; on January 9, June 26, November 6, 1651; on August 26, 1652, until—

24th Sept., 1652.—A letter from Mr. Robert Baillie and Mr. George Young to Mr. Johne Stirling, moderator, was red, desyring him to communicat the causes of the late assemblie to be kepted by the prebrie. on the dayes appointed by them. The prebrie. finds it unfit to renew another fast so soone.

But, five weeks later, in spite of this protest, they appoint a day for humiliation on account of "the lamentable condition of the work of God in the land."

Mr. Stirling's parishioners needed a good deal of looking after—they are charged, and usually convicted, of uncleanness, drunkenness, swearing, Sabbath breaking, and disobedience to the Session.

15th Jan., 1651.—James Cuming, in Mill of Cart, for swearing be Christ's wounds and Agnes Sempill, guid wife of Clothodrick for cursing, to wit, biding God's curse be on James Cuming and all his family, on the Sabbath day.

29th Aug., 1651.—William Cochran, in Hallhill, for druckenness, quiblk he confest.

1st Oct., 1652.—John Rid, in Thridpairt Milne, for cursing the ministers, in bidding God's curse be on Peebles, Dunlop, and our owne ministers; and devil tak shame for not keeping the fast, and saying that they have the wait of all the ill comes on us.

5th May, 1654.—James King, younger, in Auchindinnan Miln, and his wyfe, Marione Cochran, and Isobell Wilson, for fectin and flytin.

11th May, 1655.—Marione Cochran, in Auchindinnan Mill, for breaking of the Sabbath and the profaning a solemn fast, for balking bread on it, and for fechtng and flyting.¹

These were cases reported by the Session to the civil judge, and were left to be dealt with by him.

Within two years, 1654-6, the parish provided no fewer than five adultery cases, to the great shame and confusion of the Minister. But Mr. Glendinning came from Largs to see him and gave him the best of encouragement. "He came to see my father after these five adulterys broke out together, and he said to him, 'Sir, the Devil is very angry at you, for he thinks you are coming in on his quarters to spoil and rob him of souls; and he is doing all he can to faint and discourage you, by raising all that sculduddey work against you! But be not discouraged, for God is doing much good by your ministry, and the Devil is very angry at you.' And when Mr. Glendinning went throu the merkat place, to go away from my father, he cried out, 'Bless God for your minister.'"

If we take the pastoral diligence he showed two days before his death as an index of his general diligence, Mr. Stirling must have kept himself very busy indeed. On that day he walked twelve miles and conducted worship in private houses at least four times, though he was already very

¹ Dr. J. F. S. Gordon, in *Glasgow Herald*, March 1897.

ill and weak. In addition to the ordinary canonical services in the Parish Church on Sunday, when he often, it is to be feared, preached politics, he had a service in his hall (probably the hall of his own house) in the afternoon or evening, at which his teaching was strictly Biblical and expository. There was also divine service in the church on Friday, which was usually very well attended; Craigends, as we learn from his diary, was almost as regularly in church on Friday as he was on Sunday. "After all his public work (on Sabbath) he usually kept a lecture in his hall, to which many of the clachan of Kilbarchan did come and severalls from other parts of the parish. In these lectures he went over Matthew, Mark and Luke [at] least the greatest part of them. And the thing that moved him to keep up in his house these evening lectures was this: He was called to visit an old woman that was dying, and really found more in her than he expected, for he took her to be a stranger to a work of grace, and yet he found ther was a work of grace and true conversion wrought in her. He questioned her how she came by it. She told him she came to hear him preach publickly in the kirk of Kilbarchan, but she did not know really what he would have been at; for he was preaching then against a sinful torrent of errors, which the English sectarian army (*i.e.*, Cromwell's soldiers) had brought in; 'But,' says the poor old woman, 'I heard you preach in your hall when all was done, and then God took me by the heart. Commend me to the hall preaching, and see that you alwise hold up yours!'"

With regard to the Friday services, his son says:—"Ther was a great hunger (desire of religious instruction and exercises) among the people of Kilbarchan, the first thirteen years my father was there; for he had preaching every week on the Friday. And he told me, 'In the very heat of harvest, he preached on Friday and the kirk would have been full even to the very door. The people would have left the harvest for ane hour and a half, and heard the preaching with a great greediness, and then returned to their work presently; and that dayes work was as well wrought as any day of the week; and their carnall master did never grudge at their going to sermon, since he got his work well enough wrought.'"

On the 3rd September, 1658, Cromwell died; on the 29th May, 1660, Charles II. entered London in triumph. These events had consequences which greatly affected the tenor of Stirling's subsequent life. Though Cromwell fought against and defeated the Presbyterian army at Dunbar—though the sectaries were vigorously denounced from Presbyterian pulpits—though his lieutenant dispersed the General Assembly in July, 1653, and Captain Greime did the same to Paisley Presbytery in the following

month—yet the Presbyterians of Scotland had very little to complain of under the Protectorate. But the 29th of May—the day of the Restoration of their once covenanted but now perjured king—was a black day in the Presbyterian calendar. The Scottish Parliament met on 1st January, 1661, and passed a Rescissory Act annulling all laws passed since 1633. An Act of the Privy Council subsequently forbade Synods, Presbyteries, or Kirk Sessions to meet until authorised by the Bishop of the diocese. Meanwhile at London four Scottish clergymen received consecration as Bishops, amongst whom was Fairfowl, the future Archbishop of Glasgow; and the Covenant was burned by the common hangman. In May, 1662, an Act for the restitution and re-establishment of the ancient government of the Church by Bishops was passed by the Scottish Parliament. Then followed a succession of measures to force men not only to adhere to the new order of things, but to abjure and condemn the old. The Covenant was declared illegal; all who occupied public offices had to abjure it; all clergymen ordained since the abolition of patronage in 1649, were to be dispossessed of everything they enjoyed, unless they obtained a presentation from the lawful patron and had collation from the Bishop of the diocese.

John Stirling had been appointed by the Kirk Session of Kilbarchan in 1649, and ordained by the Presbytery of Paisley; it was therefore necessary that he, if he wished to continue to be minister of Kilbarchan, should get a new presentation from the patron, probably the Earl of Lauderdale, and be collated by Archbishop Fairfowl. There is no evidence that he ever thought of conforming.

The Privy Council sitting at Glasgow, 1st October, 1662, enacted that clergymen who had not conformed should remove themselves and their families out of their parishes before 1st November, that their churches should be vacant, that stipend for crop and year 1662 should not be paid to them, and that their parishioners should not attend their services or acknowledge them to be their lawful pastors. Though the time was afterwards somewhat extended, yet 350 ministers, of whom John Stirling was one, rather than conform, left their parishes. They became known as *outed* ministers, and, as those who suffered for conscience' sake, they were held in special reverence by the people. "My father," says the son, "enquiring of Mr. Glendinning after the said Revolution, 1662, what he thought of the times, 'Very good times, very good times,' said he, 'for honest men are now kent to be honest men and knaves to be knaves.'"

Towards the end of 1662, or at the beginning of the year following, John Stirling, with his wife and three or four young children had to leave

his home and face the bleak world. Though driven from the mause, the Minister may have lingered for some months about the parish, quietly fulfilling his ordinary duties, until a further Act of Council, August 13, 1663, forbade recusant ministers, such as he was, to reside within twenty miles of their old parishes, six miles of Edinburgh or any other cathedral town, or three miles of any royal burgh. We know little of his movements during the next nine years, except that for some time he stayed at Cunninghamhead, attended conventicles and sometimes preached, and that he visited his old parish once at least. "Though he was one that preached as much as many men before he was *indulged*, yet he was strangely kepted out of the enemies' hands that they got never power to apprehend him or put him in prison. Though one time there was a party of soldiers sent to Cunninghamhead to apprehend him, yet he got notice of it before and went to Edinburgh, though ther was one among them a naturall friend (near relative) of his own, Robert Montgomery of Giffen, that appeared to be very rude against my father and said, 'We shall have him, if he be out of hell!' and yet, when the party of soldiers, having missed him at his own house, [they] met him in the way riding from Edinburgh with some other gentlemen, that same man stayed a little behind and spoke to my father and said, 'We have been at your house seeking you; but God be thanked, we did not meet with you there'". . . . "One James Fleming, that was Corshell's cook, told me that my father would come to their meetings for prayer, and that they would have desired him to pray, and he would have said, 'I can do nothing but mourn.'"

The following sentences from Wodrow illustrate the inconveniences and dangers to which the Minister was exposed during the years he was outed :—

22 June, 1665.—The Council grant liberty to Mr. John Stirling, late minister, to come to Edinburgh, and stay about his necessary affairs for twenty days. And, 20 July, upon a new petition he is permitted to continue in Edinburgh for his health, till September 1st. We see what unnecessary trouble and changes those worthy ministers were put to, in so frequent petitioning for a thing no subject ought to be restricted in, without a crime proven against them.¹

This summer, 1670, the laird of Meldrum, an officer of the guards apprehended several good people in the parish of Lochwinnoch, Kilbarchan, and Kilmalcolm . . . and put them to very great trouble for hearing the *outed* ministers. The laird of Johnstone, in Renfrewshire, for having Mr. John Stirling, who had been his

¹ *Hist.*, i. 423.

parish minister at Kilbarchan, in his house, and hearing him preach once in his family, was apprehended, and brought before the Chancellor, where it was like to stand hard with him. With difficulty his friends got him liberated, upon his giving a bond of 5000 mks., to compare when called. The reverend Mr. John Stirling very narrowly escaped from his own house, and was diligently searched for by the soldiers, but got off happily.¹

That Mrs. Stirling was a lady of some spirit is evident from the following, which has been preserved by her son :—When William Tylour, “one of the choicest Christians in all Kilmarnock . . . said to my mother, ‘do ye not reu that ye married a minister, when ye see hoo they are handled?’ She said, ‘indeed no;’ and he said, “Fair fall you, woman, that sayes so.”

II.—John Stirling as an Indulged Minister, 1672—83.

As early as 1667 it became apparent that there was little hope of coercing Scottish Presbyterians into conformity with Episcopacy; there was, therefore, devised a scheme under which the more law-abiding and moderate of the *outed* ministers might return to their parishes and resume the exercise of their ministerial functions. In 1669 an Act was passed by which at first twelve outed ministers and soon afterwards thirty more, were appointed to vacant parishes. The conditions under which they were permitted to return were, everything considered, reasonable enough; they were to confine themselves to their parishes; they were to administer the sacraments to none but their own parishioners; they were not to permit, much less to encourage, people from other parishes to attend their preaching; they were to be allowed the manse and glebe but only a bare maintenance from the stipend.

By a further Act of Council, September 3, 1672, eighty more of the outed ministers were appointed to fifty-eight parishes. According to this Act Messrs. John Stirling and James Walkinshaw were appointed and ordered to repair to Kilbarchan and to remain there confined, preaching and exercising the other parts of their ministerial function within the bounds of the parish. Wodrow gives as a reason why Kilbarchan got two ministers when one would have sufficed, that it was hoped that by multiplying agents divisions would take place, and Presbyterianism thus

¹ *Hist.*, ii. 153.

bring itself into reproach and lose its hold on the popular mind. Of James Walkinshaw, Stirling's colleague, we know very little; one of the same name was licensed by the Presbytery of Paisley, August 26, 1657, was minister of Baldernoch, was outed in 1662,¹ and was arraigned before the Council for preaching and keeping conventicles, August 18, 1663.² Of his diligence in Kilbarchan, or of how he and Stirling got on together as colleagues, we know nothing.

John Stirling had, it seems, some hesitation about accepting the Indulgence, but he did accept it. "Before he accepted it," says his son, "he seemed to be somewhat troubled, but at length he got that clearness from God about it that he was never troubled any more with all that they belched out against it." "When people were crying out much against the Indulgence, he said, 'I am not much moved with all that they can say, for I am persuaded it was my duty to accept it.'"

The ministers who accepted the Indulgence were not in a very enviable position; the Episcopalians were jealous of them, and had no fellowship with them; and in the eyes of their more steadfast brethren who had scorned the Indulgence, they were renegades more culpable than the curates themselves. Mause Headrigg's opinion of Peter Poundtext, the indulged minister of her parish, was probably the opinion of many in Kilbarchan regarding John Stirling—"that blinded man ance a precious teacher of the word, but now a back-sliding pastor, that has, for the sake of stipend and maintenance, forsaken the strict path and gane astray after the Black Indulgence."³

The loss of his popularity in Kilbarchan must have been extremely galling to John Stirling; that he could never have "a week dayes sermon in time of harvest" (for want of a congregation) may have been the very least of it. His son touches as lightly as he can on this uncongenial topic, and would have us believe that the change in the Kilbarchan appetite for sermons was due to the ministry of the Curate, David Pier-son. "That ten years that the hireling curat was among them, ther was a sad and woeful sett of profanity and loosness put upon them; so that they wer then cursing and swearing, who had been a sort (company) of sober and moral people before." Vexatious indeed was it for the indulged minister to see parishioners passing his church door on their way to the perilous but popular field preachings or conventicles held not far from the

¹ *Hist.*, i. 328.

² *Hist.*, i. 372.

³ *Old Mortality*, Chap. viii.

bounds of his parish,¹ where ministers who had scorned the unholy Indulgence were listened to for hours as they harangued their flock with the vigour, but without the grotesqueness which characterised Gabriel Kettle-drummle's orations, and where the seventy-sixth Psalm revealed, as it was being heartily sung, a new depth of meaning. But Stirling never wanted for consoling friends in a time of trial, and his son tells us that at this time Mr. George Hutcheson of Kilmalmonel wrote his father "after he came to Kilbarchan in 1672, and had these expressions in his letter speaking of these ministers who preached in the fields:—'They are preaching the people from us; they will in a little preach them from themselves and all others. Bread corn must be bruised, honest ministers must not want exercise, though it should come from friends; that they being broken or ground smaller thereby, this may the better contribute to fit them for the feeding of the Lord's people!'"

The minister had not long returned to Kilbarchan when he got into trouble again. His name appears in a list of nineteen indulged ministers arraigned before the Council at Edinburgh, 8th July, 1673, and fined "in the loss of half their stipend, for the year and crop 1673, for not keeping the 29th of May"—the anniversary of the Restoration. Presbyterianism had of course a deep-rooted objection to keeping "any anniversaries or holy days of human institution." Stirling is again before the Council, August 11th, 1677, with about twenty others, for what reason Wodrow does not know, but thinks "it is probable it was upon information given of their not keeping the rules"—*i.e.*, the conditions upon which they had been granted indulgence.

The presence in Kilbarchan of a minister not answerable to the Episcopal Presbytery occasioned inconveniencies in the procedure of that body of which it had just cause to complain. One, Thomas Orr, a Kilbarchan man, being cited to the Presbytery and not comparing—

Oct. 8, 1673.—"The brethren, considering the great hurt their discipline sustains by the non-currence of the Indulged ministers in punishing of scandals which, according to the custom and discipline of the church, belongs to the cognizance of Presbyteries, therefore (they) refer this earnestly to the Archbishop and Synod for advice and redress."

But the Archbishop's advice and authority notwithstanding, Stirling's status as the minister of Kilbarchan, though a Presbyterian, had to be recognised, and it was to him and to his session that Orr was held to

¹ Dec. 2, 1674 — Reported that Mr. Cunningham was conventicling in Greenock and Inverkip and James Wallace in the house of Barochan.—*Presb. Rec.*

be accountable (December 17, 1673; January 28, 1674). The courtier-like Laird of Beltrees, however, in a discipline case in which one of his kinsmen was involved (November 4, 1674), overlooked the Kirk Session and submitted the case directly to the Episcopal Presbytery. He did this probably because he was on the outlook for a government appointment and wished to curry favour with those in authority.

In spite of the Indulgence which secured toleration for Presbyterianism, the country was in anything but a settled and contented condition. The device of "Bonds of Lawburrows," which made a landlord answerable for the conduct of his vassals and tenants, and an Intercommuning Act (1676), which imposed severe penalties on those who had any dealings with such as frequented conventicles, were successively tried, but proved ineffectual to put down the popular conventicle. The counties of Ayr and Renfrew, where conventicles were thought to be too common and where the landlords refused to sign the bonds of lawburrows, were treated as a hostile country, and were subjected to the untender mercies of an army of occupation. About ten thousand troops, consisting of Highland caterans and East Country Yeomanry, known as the Highland Host, were quartered in their midst, some in nearly every parish, where they lived at free quarters. Though the soldiers were nominally under the control of a local committee of the Privy Council, yet their depredations seem to have been more extensive, and their victims more numerous, than the commands they received from headquarters quite justified. Kilbarchan did not escape the rude attentions of the Highland Host, and we find the kindly William Cuninghame of Craigends making abatements of rent to two of his tenants because they had been unfortunate enough to have these troops billeted on them :—

7 Sept. 1678.—I allowed to John Andrew at his rent paying, as disbursed by him for maintenance of the souldiers that lay heir in March, £01 12s. 0d.

5 Oct. 1678.—I allowed to Jonet Reid, at the completing of her rent, as the half of her burden for the blew coat souldiers when they were heir, £09 11s. 8d.

And James Stirling says, "when souldiers came to quarter in Kilbarchan, he (John Stirling) was very carefull to visit their officers, and to be very civil to them. They would have come and visited him, and this had a great influence on them to restrain them from making any abuses in the place. They commended him in Haukheid, to the late Lord Ross, as a civil and discreet man; for my father was kind and courteouse in all the steps of his carriage."

On Sunday, June 1st, 1679, a skirmish took place at Drumclog between the extreme Presbyterians or Covenanters and some Royal troops under Claverhouse, in which the former had the advantage; and three weeks later they met again at Bothwell Brig with quite a different result. John Stirling, "who was much against popular insurrections, for he thought they could do no good," "was greatly affected and afflicted with many good people then going to Bothwell, for he alwise said they would only make themselves a sacrifice, and he supposed the best of them might be destroyed, as indeed it fell out. He preached at that time much on Hab. iii. 16. I observed that [when] the engagement of Bothwell was, being a Sabbath, ther was a strange noise and din in Kilbarchan Kirk, and in other churches, in the end of the church, as if it had been some seats fallen down."

In 1681 the famous Test Act became law, which required all holding public appointments to swear that they owned the Protestant religion as explained in the Confession of 1567; that they acknowledged the king to be supreme in all matters, civil or ecclesiastical; that without the king's permission they would never consult about any matter of State, and that they would never endeavour any alteration in the government of the country. The Archbishop required the Presbytery to administer this oath to all schoolmasters, doctors, and chaplains within the bounds. On 4th June, 1682, "James Cowi, schoolmaster in Kilbarchan," is reported as one who has not *tested*; and again on 7th March, 1683, "James Coway of Kilbarchan" is one of seven disorderly schoolmasters who have not taken the test, and whose names are given "to Bailly Paterson, Sheriff-Depute of Renfrew, to be dealt with." If Cowie escaped with the loss of his situation merely, he was more fortunate than most.

In the long lists given by Wodrow¹ of those who became fugitives about this time rather than conform to the demands of the government, there occur, John Andrew, son to John Andrew in Torhil in Kilbarchan, and John Young in Threpland, and Andrew and William Young, his sons. Threpland, however, may be Threpland in Eaglesham, not Threplie in Kilbarchan.

John Stirling died at Kilbarchan in the house now known as 14 Steeple Street, on the 18th July, 1683, in the thirty-fourth year from his ordination. A recumbent slab near the west door of the old church bearing the letters I.S. probably marks his grave. His wife, Jean

¹ *Hist.*, iv., pp. 14 and fol.

Maxwell, died in 1708. It was, according to his son's account, his great wish "that when the Lord came [He] might find him either preaching or praying." On the Sunday three days before his death he preached as usual. "I remember very well the doctrine he had on the Sabbath was, that true believers wer conform to the image of His Son. He showed wherein they wer conform. Among severall things he came to this, that they were to be conform to Him in glory; and in speaking upon that wonderful glory he fell into a sort of rapture, wondering and admiring at the greatness of that glory; it would be so great that the believer would be ready to misken himself and would then cry out, 'Is this I? Is this unbelieving I, that often evened myself to hell? Is this He, is this He, that I grieved and provoked so much, and that I had such undervaluing thoughts of?' I remember also, that when the people did go to run away that day before he had said the blessing, he clapped on the pulpit and said, 'How often have I reproved you for this? It's like you would be glad to hear this within a little, and ye shall not get it!' And so it was, for he never spake any more to them publickly. After that, he said 'All was done!' In the beginning of that dayes work there went such a stoun through his body, that he thought he should have stoped from speaking anything at all; but that pain went off him, and he proceeded, and preached both forenoon and afternoon." "And on Monday he went large two miles to see a sick person at Auchindinnan Mill (now St. Bride's), and went up to Lochwinnoch to bury a gentleman of the name of Ramsay, who had died most suddenly playing at the bullets. He was of the house of Dervise (Dalhousie), where my father had been chaplain some time. He came well home to Kilbarchan. On the Monday evening he caused me to walk with him down to Johnstoun, about half a mile from his own house. He made exercise there and supped; and I came home with him, and he made exercise in his own house and went to his bed that night better than he had done ten weeks before. But Tuesday morning early, about three or four in the morning, he takes a great unweelness in his stomach. . . . He lay the most part of that day and slept and souched nou and then . . . He seemed to grou a litle better in the evening, and sat up a litle and talked some to a gentlewoman who came to visit him. My mother would have had my sister Elizabeth sent for, who was then at Blackstoun, about three miles from the Kirk of Kilbarchan. He appeared angry at my mother and said, 'Ye will still make a noyse and all the country adoe with my unweelness!' . . . Aye the nearer it came to night he greu the worse. We

KILBARCHAN CROSS AND STEEPLE

OLD AND NEW PARISH CHURCHES



sent for Dr. Johnstoun, but it was to noe purpose. The Doctor called his disease an overflowing of the gall; within a very litle time he grew so weak that he could not speak to us. We saw him much taken up and exercised. We asked him how it was with him? He answered it was all well! Yet he held out his hand to me and looked to me, but could not speak. My mother said to him, 'Will you not leave your blessing to me and your bairns?' He said, 'I have not that to do till nou!' So on Wednesday morning, being July 18, 1683, he dyed about seven of the clock."

The son, who has very carefully gathered up and put on record all the favourable remarks made of his father as a man and a minister, admits that "he had not at all the gift of eloquent speaking about him, but he was very solid and mighty Scripturall." "When he was well assisted in preaching ye would have thought him smiling when he uttered some sweet expressions. He spoke ordinarily with great affection and fervency and vehemency, so that he was very weary when he ended his Sabbath dayes work."

He prepared carefully for his pulpit duties, but he was not above preaching old sermons, or at least of deliberately making use of old material. "His servant, Robert Paislay, observed him to pray a great part of the Saturday, having studied his sermon before; and he would have overheard him saying to God, 'Lord, we have been thinking on somewhat to be spoken to this people, but if thou see it not fitt for them, O will thou suggest somewhat to me that Thou see will be more fitt for them.'" "His eyes did much fail him before his death, so that he could not read his old notes; he would have called me, and I would have read them to him, being well acquainted with his hand. He would have caused me to sitt down and write some notes of his sermon to him; and such was his moderty (modesty) and humility, that he would have said to me, What would ye say more than this? I told him that I was not one that could help him by my invention." "That good man John Knox would have said of my father—'O! but Mr. John Stirling is a man of great faith.'" "He had very much sound substantiall matter in all his sermons. Sir George Maxwell once said to him at the Communion of Stewarton—'Mr. John, you are a very ill steward, for you might have made two or three preachings of this one ye have nou delivered!' He had so much matter in it." "Some knowing Christian said of my father that he was 'a solid sicker preacher, and a good sole-aground (*sheet*

anchor or one standing firm on level ground).' Mr. Hutcheson, his neighbour in Kilellan, said, 'I was made to admire him for his great wisdom and prudence, and his great gift of preaching. Particularly at one of my Communion he preached on the Munday most notable on that text, Heb. iv. 7. I scarce ever heard a greater sermon, and I thought after that I would think shame to go and preach to my people after him, for, said he, I thought my preaching would never gust in their gab after that they had heard such a choice and notable sermon.'" One Thomas Hall deserves to be kindly remembered for the quiet but effective manner in which he encouraged the minister. Stirling was preaching one day on Luke xix. 14, "when he beheld the city, he wept over it" and "thought himself much deserted and greatly straited and compleaned of this to Thomas Hall. Thomas said to him, 'When ye but read your text, it was preaching enough to me!' Yet my father could not be satisfied till he preached again on the same text; and got great liberty and enlargement of spirit, and the good old laird of Craigends, Alexander Cuninghame, wrote it and read it over to his family with a great deal of affection and seriousness."

Stirling would appear to have been a grave, silent, reticent man, as became one who lived in times of persecution. He talked little himself, except in the pulpit, and disliked much talk in others: "My father greatly abhorred a talkative temper of speaking too much. He called them 'a bagg of clatter'" "He was" (for his time, and compared with most, we presume) "very short in family prayer. He followed what great Mr. Dickson directed him to do as to that: and all his public preaching and prayer. . . . He used much that expression, in his family prayer, 'O, that thou would make us seriouse and single, and pour floods on our dry ground.'"

III.—James Stirling, 1688-1699.

JAMES STIRLING, the eldest son of John Stirling, Minister of Kilbarchan, whose biography of his father we have so frequently quoted from, was probably born in the old manse, now 14 Steeple Street, in or after the year 1654. Wodrow tells us that he "was very pious and serious. When about six or seven years old, he was still praying when in the lowest classe of the Grammar School. When he had finished his lessons he would have taken out his Bible and fallen to reading it, and

then with his head in a nook prayed." His father had early directed his mind towards sacred things: "I remember," he says, "my father desired me and my brother (possibly the future Principal of Glasgow University) to set down in write our observations on God's special providences towards us, for, he said, he was very faulty in that himself, in that he had not written severall things auent his Christian exercise." Intellectually James was not so promising a boy as his brother John, for whom the most brilliant career was prophesied, but he was blessed with a more equable and hopeful temperament: "My father would have desired me to speak to my brother John when he was much exercised and troubled. I answered, 'Sir, you are more fitt to deal with him than I, and I wonder much that you should desire me to speak to him, who am but a novice, when compared with you.' He said, 'He will readily take more heed to what ye say to him than to what I shall say.'"

James was licensed by the Presbytery of Glasgow (Presbyterian) on December 21, 1687. Paisley Presbytery was not re-constituted until December 27, 1687. On March 12, 1688, Craigends appeared before the Presbytery desiring its concurrence "in order to ane call to be given to Mr. James Stirling, probationer." A call was afterwards found to be "very unanimously subscribed," and Mr. Stirling was taken on trials with a view to his ordination. Having passed his examination, he was ordained on the 8th June "by fasting, prayer, and the imposition of hands," probably not in the Church but in a Meeting-house which had been erected under Craigends' supervision. The venerable Hew Peibles (Lochwinnoch) who had preached at the father's ordination, presided also at the son's. During the first year of his ministry, 1688-9, Mr. James appears to have conducted public worship in the Meeting-house. A lost minute book of Kilbarchan Kirk Session is believed to contain the record:—

16th June, 1689.—We left the Meeting-house and took up the Church.

In removing to the Church when they did, the Kilbarchan people somewhat anticipated the decisions of Parliament, for the Acts abolishing Prelacy, restoring the Presbyterian ministers, and establishing the Presbyterian Church, are dated July 22, 1689, and April 25, June 7, 1690. The Parish Church probably remained unoccupied since the rabbling of the curate, if indeed Wilson, the Kilbarchan curate, waited to be rabbled in December, 1688.

The many public duties entrusted to James Stirling may be taken as evidence that his brethren had the utmost confidence in his judgment. He was a member of the various committees charged with such delicate matters as settling the boundaries of Eastwood and Lochwinnoch, dealing with the heritors of Erskine and Houston to get ministers for their parishes which had been too long vacant, getting men to accept the office of the eldership in Houston, and compelling the heritors of Mearns to repair the church. He was also treasurer of the Presbytery's Bursary Fund, the revenue of which came partly from charitable contributions and partly from an assessment levied on the various ministers, and the beneficiaries of which were "kuds o' pairts" in poor circumstances whose aim was the pulpit.

From the fact that he was more than once sent to supply important charges which were without settled ministers, we may conclude that Mr. Stirling was considered a good preacher.

13th March, 1691.—Mr. Ja. Stirling was appointed to supplie the people of Stirling on Sabbath come a fortnight.

27th July, 1692.—Mr. Mathw. Crauford appointed to preach at Kilbarchan Sabuth come a fournight for Mr. Jam. Stirling going to the North.

13th May, 1696.—Whereas Mr. Ja. Stirling was appointed by the Gnaill. Assembly to go in the first mission to Aberdeen and having all along declared and still declares to the presb. that he was and is still unclear to obey the sentence; (the presbytery). do earnestly entreat and beseech yr. brother Mr. Ja. Stirling yet more thoroughly to consider the case in order to the obtaining of light that he may repair to Aberdeen with all convenient dispatch and obtest. him that whatever reluctance he may have, he would yield to his mission rather than lay himself by from the exercise of his ministry.

Six weeks later, in spite of this expostulation, he is still in Kilbarchan, but by July 22nd he has gone, and the brethren are making the necessary arrangements for the supply of his pulpit during his temporary absence.

On June 22, 1698, Commissioners from Glasgow appeared at Paisley with a call for Stirling to the Barony, and five months later, before the Barony call was disposed of, a call came to him from Aberdeen. The latter was expeditiously enough dealt with, but the Glasgow call was quite a different matter. The Kilbarchan people indeed strongly objected to their minister leaving them; there were also technical informalities which occasioned delay, and perhaps on this occasion also Stirling "had no clearness" to go.

As their minister was under a call, the parishioners of Kilbarchan had to be summoned to the bar of the Presbytery in their own interest.

The Presbytery's officer when serving the edict was given the best of reasons to remember his visit to Kilbarchan :—

13th July, 1698.— . . . there was produced a paper sub^t. by the officer and two witnesses bearing that when they went to execute the summons according to the presbs. warrant, they were fallen upon, pitifully abused, and deforced by the people of Kilbarchan, so that they could not do their business.

The Presbytery held, however, that the parishioners had been duly cited and resolved “for the preventing the sad profanation of the Lord's Day and other bad consequents” that in future ministers under call should themselves read the necessary edict.

Besides deforcing the officer, the Kilbarchan parishioners took other measures, more constitutional however, to retain if possible the services of Mr. Stirling. At the visitation of the parish [July 28, 1698], the heritors and elders being asked, “Whether they knew anything gravaminous to Mr. Stirling in his present circumstances?” answered that “they had heard him sometimes complaine that yr. was not a Civill Magistrate in the Paroch for executing the law agt. prophanity, nor a settled encouragmt. for a schoolm^r.” These, however, were matters speedily remedied. The heritors and elders retired and returning in a little, reported that they had chosen Johnstoun (George Houstoun) Civil Magistrate, and that they were “to stent the paroch in ane hundred merks yearly for the maintenance of a schoolm^r.” In spite of all the inducements which Kilbarchan could offer, Stirling went to the Barony, and Kilbarchan was reported vacant on July 18, 1699. The reason of Stirling's popularity is not far to seek; stubborn he may have been, but he never spared himself. At a Presbytery visitation, April 27, 1692, his elders “all gave him a good testimony concerning his edifying gif^t of preaching, his faithfulness and laboriousness in his work, and his exemplary walk, and that he was to be encouraged and exhorted to be more tender of his own health.”

Two years after James Stirling's translation to the Barony, his brother John, successively Minister of Inchinnan and of Greenock, became Principal of Glasgow College, as the University was then styled, September 18, 1701, and in 1707 he was chosen Moderator of the General Assembly. Kilbarchan has never since been so well represented in the higher ecclesiastical and educational circles.

It is to the close and intimate friendship existing between the Stirlings and Robert Wodrow of Eastwood, whose mother, by the way, was Margaret Hare of Pennell in Kilbarchan, that we owe most of the

information we possess regarding the Minister of the Barony and his brother the Principal. Of the Principal, Wodrow had an especially high opinion; it was John Stirling, he says, who prevailed on him to write his history. The Principal was frequently at the manse of Eastwood on such occasions as communions, or the baptism of one or other of the innumerable little Wodrows; and James Stirling supplied more than one chatty article to the *Analecta*, which has been described as perhaps the most interesting book in the English language. This long-continued friendship, however, became somewhat strained when James Stirling took the side of his son-in-law, Professor Simpson, when accused of heresy in 1729.

James Stirling was Minister of the Barony from 1699 until 1736, and would be the aged clergyman who preached in the Cathedral Crypt, the Barony Laigh Kirk, when that notable trio, Osbaldistone, Andrew Fairservice, and Rob Roy,¹ were amongst the congregation, if they ever were there.

Though we have no reason to think that he was more superstitious than most of his time, it surprises us that one who was Minister of Kilbarchan and of the Barony should gravely note such portents as these:—"I observed the rats did most violently rage in my father's house a little before his death. They would have come down severals of them together to the meal. We were necessitat to poison them. They did rage most violently in my house, 1699, a litle before I left Kilbarchan and came to the Barony; and fell on my books, especially some of Mr. Rutherford's Letters. That day he [his father] was buried ther wer two great candles burning in the chamber, and they did go out most surprisingly without any wind causing them to go out."² He also tells, as has been already noted, of the portentous noise in Kilbarchan Church on the Sunday of Bothwell Brig. There is a Kilbarchan tradition (my informant is Mr. David King, High Barholm) that at the time he received so many calls, he assured his anxious and devoted congregation from the pulpit that he would never leave them so long as a certain rock on the Barhill remained in its place. The rock, however, to the surprise of the minister and people, actually fell without human intervention, and he accepted this

¹ *Rob Roy*, Chap. xx.

² Thomas Bruce, one of King Charles II.'s body servants, says that the caudles with which he was lighting the King to his bed chamber the night before his fatal seizure, were mysteriously extinguished without any blast of wind.—*Charles II.*, by Osmund Airy.

as an indubitable sign that it was his duty to leave. Though he took no active part in the Bargarren witchcraft trial, he was one of the three ministers appointed to confer as frequently as they could with the seven persons who were condemned to death, and very possibly he was actually present at their execution [June 10, 1697].

James Stirling was married to a Margaret Dunlop—whether a half-sister of Wodrow, or a daughter of Alexander Dunlop of Paisley or of another family altogether, we do not know. They had two daughters, Jean and Elizabeth—one of whom married a John Paisley and the other Professor Simpson, who was suspended perpetually for heresy—and a son Alexander, a shipmaster. On his death in 1736, James Stirling bequeathed three hundred merks, the interest on which was intended to provide Bibles and catechisms for poor children attending school in the Barony Parish. The Principal left in his will £100 Scots. for the poor of Kilbarchan.

CHAPTER VI.

THE CURATES IN KILBARCHAN.

Virtue I'd have you understand,
Is strangely various in its hue ;
Yours tallies with the titles grand,
Your lackey bawls in front of you !
They to the highest stilts resort
Who most at heart to mind are prone—
Lise, if you ever go to Court
I'll—leave your character alone !

—*Beranger*, translated by *Toynbee*.

Scottish Episcopacy as by law established—The Curates—Their Church service—DAVID PIERSON—Visitation of Kilbarchan—A rejected elder—Provision for a schoolmaster—Refusing to be an elder—Throwing snowballs into the Church—A Kilbarchan lady at Houston Church—Unbaptised children—A breach of promise—An unbridled tongue—Lord Sempill again to be interviewed—Charities—The unlicensed chaplain at Johnstone—A faithful curate—ARCHIBALD WILSON—His session—Preparing for a Communion—Reformation of Kilbarchan morals and manners—The minister sued by a maid-servant—Contemporary political events—Kilbarchan Presbyterian Meeting House—Rabbling the Curates.

DURING the ten years [1663-1672] when John Stirling as an outed Minister was forbidden to reside in his parish and could visit it only by stealth, and again during the interval between his death in 1683 and his son's ordination in 1688, Kilbarchan was not entirely destitute of religious ordinances. These were supplied by Episcopalian ministers, known in Scotland as the *Curates*.¹ Generally speaking, the Curates were most unpopular. This was to be expected, since their services were forced upon an unwilling people, who, in spite of conscientious scruples, were to some extent bound to give attendance at church.

The Curates were sometimes men whose moral character was not above suspicion. John Hay, the deposed Presbyterian Minister of Renfrew, was reposed as a Parson, or Curate, and was the first Moderator of the Presbytery of Paisley (Episcopal). Sometimes they were raw lads not twenty years old. But, on the other hand, some Curates were men as well educated and as worthy of respect as the Presbyterian Ministers whom they superseded.

¹ *Fr.* *Curé* = vicar, rector or parson

As far as the externals of public worship were concerned, the Church Service, as conducted by the Curates, differed very little from the service to which the people had been accustomed under their Presbyterian Ministers. There was no special ceremony, no surplice, no altar, and at baptism the sign of the Cross was not made. The Curates, however, did repeat the Doxology (*Glory be to the Father, &c.*) and the Lord's Prayer, and tried to get the people to repeat the words after them; at Baptism they required acquiescence to the Creed, perhaps the repetition of it also; they had to acknowledge the authority of their bishop, but, of course, this in no way affected the parishioners. Of this class of Ministers Kilbarchan had two—David Pierson [1664-70] and Archibald Wilson or Gled [1683-8].

I.—David Pierson, 1664-70.

DAVID PIERSON was the son of Mr. Thomas Pierson, Minister of Forfar. He was educated at St. Salvator's College, St. Andrews, and graduated there 8th October, 1662. He passed his trials before the Presbytery of Paisley (Episcopal) in April, 1664, and was probably settled in Kilbarchan immediately thereafter. In October, his brethren as a Presbytery made a visitation of the Parish, and the condition of things ecclesiastical which they found, cannot be considered unsatisfactory:—

Kilbarchan, 27th Oct., 1664.—The names of the elders the minister did nominate being cited and called by the officer at the church doors; those men compearing are ordained by the Presbyterie to accept of the said office, and in case they obstinately refuse the minister is appointed to give up their names to the Archbishop in order to their being summoned before the High Comission. Only one, Robert Semple, is represented as unfit for the office because of his being overtaken twice with drink of late, and therefore the Presbytery excludes him from that office and ordains him to make his public repentance for his drunkenness two several Lord's Dayes and to pay forty shillings Scots in penaltie.

The heritors and others interested in the parish being called to say qt. they had to say agt. thr. minister, none of them compeared to say ought either agt. his doctrine or his life and conversation.

The minister of the place (David Pierson) being called and gravely advised to be conscientious and diligent in his duty, was interrogated what he would have reformed or amended in the parish he was in: complained that his manse was ruinous through age and insufficient. The justness of w^{ch} complaint the Presbytery by viewing of the s [aid manse] doe find and therefore ordains the parochiners to repair the s [aid manse] with all convenient diligence, and appoint the minister to raise l [etters] of horning agt. the paroch for this effect.

He complaines he wants a gleebe sufficient, having only three akers. The Presbyterie therefore ordaines him to see where church land lyes against the 2^d December qn. so many

of the brethren are to meet for the designation of a sufficient glebe according to the Act of Parliament.

Ordaines the minister to make intima'n the next Sabbath that the heritors and elders of the paroch meet for the providing a hundredth pound of mantainance for a sufficiently qualified schoolmaster to the place, and that they stent themselves for the same, which if they refuse to doe the minister is ordained to raise letters of horning agt. the paroch for this end.

An entry nearly a year later raises grave doubts as to whether all nominated by the Minister accepted office as elders and devoted themselves with energy to their duties :—

7th Aug., 1665.—John Spear, parishioner in Kilbarchan, being summoned by his minister to give a reason why he w^d not concur w^h him in the exercise of discipline, was called and compeared and finding that he could alledge no just reason for his refusall, they appoint Mr. Dav. Pearsons to have him summoned to the High Commissione if he continue obstinate.

In many parishes the Curates were subjected to a good deal of petty persecution, and sometimes even to assault. David Pierson, however, had very little reason to complain of the conduct of his parishioners, yet—

10th Feb., 1665.—James Euine in Kilbarchine being sumoned and called for interrupting the minister of the place (by casting snowballs into the church) in time of divine service upon a week day, compeared not and is appointed to be sumoned pro 2^{do} agt. the next dyat.

2nd March, 1665.—James Euine in the paroch of Kilbarchine being called, compeared and judicially acknowledged his fault, and is further appointed to make a public confession of his fault before the congregation.

A Kilbarchan lady of strong mind and pronounced views made Houston Church the scene of her protestation :—

2nd Nov., 1665.—The minister of Houstounne gave in a complent against one Janet Alexr, parishioner in Kilbarchan, for interrupting him in the tyme of divine service ; they appoint the minister of Kilbarchan to summon the said Janet to the next Presbyterie day.

Though summoned, she failed for some time to put in an appearance, but at last—

22nd March, 1666.—Janet Alexander forsaid being summoned pro tertio according to appointment was calit, compearing and confessed the haynousness of her sine formentioned, she is ordained to goe to the Kirk of Houstounne and upon her knees give public satisfactione before the congregatioun upon the Lord's Day next ensuing.

The more staunch Presbyterians to mark the disfavour in which they held the curates did not willingly bring their children to them to be

baptised, but “kept them up, unbaptised,” probably in the hope that an opportunity might occur of getting the ceremony performed by one of the *outed* Ministers. This constituted a very grave offence:—

31st Aug., 1665.—Robert Miller, Thomas Breiding, and Ninian Aikine, parishioners in Kilbarchan, being summoned by their minister for keeping up their children unbaptised for a considerable space are called and compeared not; they appoint them to be summoned pro 2^{da}.

In a fortnight Ninian Aikine yielded, promising all satisfaction; but the other two being obstinate, were summoned before the Archbishop and Synod of Glasgow. Before the end of October, however, the minister reported that they too had given satisfaction.

If we take the number of cases of discipline reported to the Presbytery as a test of ministerial diligence, we must admit that Mr. David Pierson was quite as efficient a Minister as Mr. Stirling. It was just after his settlement that the attention of the Presbytery was directed to the following interesting case:—

21st July, 1664.—John Climing in the Paroch of Kilbarchine, and Alison Simpson in the Paroch of Pasley, compearing before the Presbyterie, the woman alledging a promise of marriage and the man denying. The Presbyterie (it being a civil thing) referred them to the comissary and ordinary judge for the determining of that controversie.

During Pierson's incumbency, case after case from Kilbarchan which sheds a lurid light on the morals of the time, is reported to the Presbytery; and the Episcopalians were no less severe in their sentences than the Presbyterians were:—

27th March, 1669.—This day one William Widderspoone and Elizabeth G . . . in the paroch of Kilbarchine compeared and in sack cloth confessed their being guilty of that heynous sin [adultery]. The Presby. having gravely rebuked them did injoyne them to give public satisfaction in the Church of Kilbarchine by standing half a year in sackcloth and paying fourtie pounds of penaltie and to enter upon their public repentance the next Lord's day.

Some Kilbarchan ladies of the period had easy manners and unbridled tongues:—

29th Sept., 1668.—This day Isobell Alexander, spouse to John Breadie in Blackstoune, was sumoned to this dyat, by virtue of a reference from the session of Kilbarchine for sentencing the said Isobell Alex^r q^e had asserted that the Lady Blackstoune had called her the Laird of Newark's loune, and succumbed in the probation of the slander.

The Presbytery in this case wisely suspended judgment, and referred the matter to the Archbishop and Synod for advice, and no more is heard of it.

The Episcopalian Presbytery were to all appearance as anxious as their predecessors, the Presbyterians, had been, to deliver Lord Sempill and his family from the errors of Rome; and David Pierson, like John Stirling, was one of those appointed to confer in private with his lordship. The efforts of the Episcopalians met with as little success as the efforts of the Presbyterians. For nearly four years deputation after deputation proposes conference and his lordship makes the old excuses, until—

23rd Ap., 1668.—For my Lord Semple, the Archbishop in the Synod declared that his Majesties Honourable Privy Counsell did look upon him as excommunicated so that the Presbyterie is no longer to treat with him for further conference.

It was, of course, good policy on the part of the Curates, considering the strongly Protestant spirit which animated their flocks, to make this display of their Protestant zeal against Lord Sempill, and perhaps it was good policy in them, too, to be so puritanic as to fine Robert Finne “£6 Scots for bringing a bagpipe through the town of Paisley at his marriage” [August 18, 1664].

The number and nature of the charities in which the Presbytery of curates showed an interest, must not be passed by without notice. Collections were made in the churches from time to time for distressed persons such as “James Finney of Greenock, who had his house and all he had with a sister of his own burnt” [31st March, 1664]; for public improvements, though the place where the money was expended might be a long way from the contributing area, *e.g.*, Kilbarchan gave contributions for the harbours of Inverkeithing and Kelburn, for a bridge at Ancrum, and for the church of Jedburgh. The Presbytery also provided a bursary for a student studying theology at Glasgow, and each kirk session was expected to contribute through the Minister 20 shillings Scots for every 100 communicants. Sometimes a Minister came empty handed and gave as his excuse that the people did totally desert the ordinances and did not convene at the place of public worship upon the Lord’s day [August 18, 1669].

The Curates had to keep a sharp look-out on the movements of the outed Ministers, and indeed on all Presbyterian clergymen in the neighbourhood; they had to report if they knew of any chaplain officiating in a private family. In pursuance of this order Pierson summoned Mr. William Listone, unlicensed chaplain of Johnstone, to the Presbytery [October, 1665], but he did not compear. Seven days later he reported that the chaplain had removed to Ireland. After the Battle of Rullion

Green [1666] the clergy "are enjoined to search out within their several parishes those engaged in the late rebellious insurrection and to give in their names."

When the Presbytery visit Kilbarchan, 15th October, 1668, it is put on record that the Minister has a complete session and that his elders encourage him in the work of the ministry; he is found to be diligent in visiting and examining the people, and the elders bear testimony to the excellence of his doctrine, life and conversation. The manse is now found to be sufficient though there are yet only 5 acres of glebe land. James Stirling on the other hand says:—"That ten years that the hireling curat was among them, there was a sad and woefull sett of profanity and loosness put upon them; so that they wer then cursing and swearing who had been a sort of sober and morall people before."¹ If we accept it as a fact that a change for the worse in the morals and manners of the Kilbarchan people had taken place between 1662 and 1672, we cannot in fairness blame Mr. Pierson; in the light of the Presbytery's report we must ascribe it rather to the unsettling tendency of the ecclesiastical changes which were taking place; and we must remember that in the early part of his ministry John Stirling was much more highly respected than he was after he came back as an indulged Minister in 1672 with, so to speak, a blemished character. It is therefore likely that the change in his parishioners which struck Stirling so forcibly, may have been to a great extent merely a change in their attitude towards him.

In March, 1670, Mr. Pierson left Kilbarchan for Kirkcaldy. For rather more than two years there was in Kilbarchan no settled Minister, and so two misdemeantants of the period had to wear their sackcloth, make a public show of repentance, and undergo ministerial rebuke at Lochwinnoch Church [January 17, 1672].

In 1672 John Stirling, the outed Minister, returned to his parish, having accepted the Indulgence. He died, as we have seen, in 1683.

II.—Archibald Wilson or Gled, 1683—88.

John Stirling had not been six weeks in his grave when an edict of the Archbishop was served in the church in favour of MR. ARCHIBALD WILSON to be minister of Kilbarchan [2nd September, 1683]. On the

¹ Wodrow's *Analecta*.

11th October Mr. Wilson received institution. Episcopal "institution" corresponds to Presbyterian "induction." Very little can be discovered about Wilson. One of the same name was licensed by the Presbytery of Paisley (Episcopal) as far back as October, 1665. If this was the future curate of Kilbarchan, and if we assume that on the occasion of his license he was twenty years old, he would now be thirty-eight. That he had been all these years out of employment is very unlikely, because often there had been a great dearth of curates, but where he had been there is not the merest hint. His wife was Annabella Hamilton, possibly a daughter or grand-daughter of Mr. Andro Hamilton, Minister of Kilbarchan [1605-46].

About the time of Wilson's institution or shortly thereafter, Episcopacy seems to have had new life infused into it. On March 5, 1684, Paisley Presbytery, which for eight years had been holding its meetings at Renfrew or at Greenock, where popular feeling was not so strong against the curates, met at Paisley; yet there was so great a disturbance on this occasion that Wilson, whose duty it was, could not conduct the exercise, *i.e.*, the opening religious services.

At Kilbarchan, there was the old difficulty about getting a session, and at the meeting in March, 1684, Wilson is enjoined to do further diligence in the matter. A month later [April 9, 1684] the Minister reports that he is "doing diligence to have a session established; that he is fitting the people for communion by examination; that he has prayed for His Majesty and Royal Consort, for His Royal Highness [Duke of York], and the Royal Family, for the Archbishop and other clergy; that he has observed the Act of Uniformity in singing the doxology, saying the Lord's Prayer, requiring the *belief* [creed] of parents at the baptism of their children, and that he had the services publickly in his church." Year after year the curates were publicly asked whether they had observed all these formalities, which may be taken as a proof that for the sake of peace and quietness they would have been very glad to have omitted them if they could have done so without incurring the displeasure of the Archbishop and Privy Council. Wilson brought with him a contribution from Kilbarchan for the Bridge of Dumbrtain [Dumbarton] so that he was not entirely without a congregation. This bridge and the bridges at Inverness and Campsie, the harbour at Aberdeen, and the Old College at St. Andrews, were the objects at this time for which the charitable were being asked to subscribe. According to the minister's

own profession the communion at Kilbarchan was being elaborately prepared for ; the people are still being prepared in September :—

3rd September, 1684.—Mr. Wilson reports that he is preparing his people by visiting and catechising in order to the communion—that great duty of his Holy calling.

Wilson attended the meetings of his Presbytery with exemplary regularity—of thirty-one meetings held between September, 1684, and September, 1687, he was absent from four only—and it seems curious that during all that time he does not find it necessary to report a single case of breach of discipline from Kilbarchan. Had the parish become reformed, or was the minister careless and indifferent ?

In 1685 the minister had to answer for his own conduct and his wife's before the Sheriff at Paisley, at the instance of Janet, daughter of James Gib, at the Kirk of Kilbarchan. The girl had been a servant in the manse and averred that she had been compelled to leave just before the expiry of her six months of service by the threats of her master and mistress, who in their quarrel with her used expressions “not worthy to be heard among Christians.” She condescended, however, on specimens of the language used, the least objectionable we understand, and certainly it was language well calculated to make female servants leave between terms. The girl sues the minister and his wife for,

- (1) 8 merks Scots and a pair of shoon (value 20s.), as much plying as would be ane pair hose (value 9s.), ane apron of Droggatt (value 8s.), ane peck of meal (value 8s.), as half a year's fee and bounties ;
- (2) her proportion of three half dollars left as gratuities for the servants by the Earl of Glencairn, Lord Ros, and Sir John Shaw of Greenock, when they stayed all night at the manse at Candlemas, 1685 [which, it would appear, had never reached those for whom it was intended, having been intercepted and appropriated by Mrs. Anna for her own use] ; and
- (3) for two shillings and sixpence borrowed from her in small sums from time to time by her mistress and never repaid.

The whole case with sapient reflections thereon may be found in Hector's *Judicial Records*, Second Series, pp. 138-141.

King Charles died on the 6th February, 1685, and his brother King James VII. and II. succeeded. The Scottish Parliament met in April, re-enacted the Test against popery and all other forms of *fanaticism*, and passed a further repressive Act against conventicles, penalising those who attended such meetings to punishment by death and confiscation of goods. But in 1687 James by a series of Acts of Toleration, the purpose of which

was to grant relief to his Roman Catholic subjects only, involuntarily granted liberty of conscience to all his subjects. Presbyterians could now meet and worship after their own way either in private houses or chapels, provided that disloyal doctrines were not preached and that the assemblies were not held in the open air. The Presbyterians of Kilbarchan speedily took advantage of this Act of Toleration. The heritors under the presidency of Alexander Cuninghame of Craigends met early in 1688, and resolved to build for themselves a meeting-house, "five bays in length with three bays of ane ell tofall." The curate of course still occupied the Parish Church.

William of Orange's fleet anchored in Torbay on the 5th November, 1688, and James VII. embarked for France as a fugitive on the 23rd December. The Presbyterians knew that their time of oppression was past, that their day of triumph was come. On the 25th December began those wild scenes known as "rabbling the curates." If Wilson waited in Kilbarchan long enough to be rabbled, he would very likely be dealt with as the Episcopalian ministers in other parts of the country were; the populace would come to his house, seize and carry him about in mock procession, tumble his furniture out of doors and make a bonfire of it, tear his Geneva gown over his head, and conveying him to the outskirts of his parish bid him begone and never show his face within it any more.

Little is known of Wilson's subsequent history. Two years after leaving Kilbarchan he was in prison on a charge of officiating at clandestine marriages, and wrote a letter to the Presbytery of Glasgow praying to be released. On being brought before that reverend court he professed his submission and urged the great extremity of his circumstances in extenuation of his fault. The brethren, moved with pity for him, made a collection amongst themselves and gave him enough to relieve his most pressing and immediate wants.¹

¹ *Records of Glasgow Presbytery*, February 2, 1691.

CHAPTER VII.

A KILBARCHAN GENTLEMAN OF THE SEVENTEENTH CENTURY—WILLIAM CUNINGHAME, YOUNGER, OF CRAIGENDS.

With hym ther was his sone, a yong SQUIER,
Curteis he was, lowely and servysable
And carf biforn his fader at the table.

—*Chaucer.*

Church and State difficulties of the time—Domestic arrangements—The value of reticence—The heir's provision—Boarding with a mother and with a mother-in-law—Cost of living in Edinburgh—Gentleman's gentlemen—Lady's ladies—Farm rents—A moonlight flitting—Horse-couping—The loupin-on-stane at Robert King's house-end—Ne'ear days in 1674-5—How to treat a stepson—Lucky schoolboys—Needy relatives—Our minister's son—A Kilbarchan poet in extremity—The Kirk plate—Outed ministers—Parish poor—Beggars with a testimonial—Beggars at the gate—Beggars at the Kirk door—Drink-money—A Presbyterian's relaxations—Prognostications—The study at Craigends and its books—Quartering the Highland Host—A landlord's cares and responsibilities—Funeral garments, church stools, servants' guilds, *shottles*—Departing footsteps.

THE book known as CUNINGHAME'S DIARY, edited by the Rev. Dr. Dodds of Corstorphine, and published by the Scottish History Society in 1887, is interesting to a large circle of readers because of the curious and exact information it contains regarding seventeenth century manners and customs, and is especially interesting to Kilbarchan people because its author was a local landlord, and because it deals largely with local affairs.

It consists of three sections :—

- (1) About 80 entries of a general character made at intervals between the years, 1674 and 1715.
- (2) The Diarist's daily outlay with a balance sheet for each year from 1674 until 1680 ; and
- (3) An inventory and valuation of the Craigends Estate in 1690, when William succeeded his father, the 7th laird.

William Cuninghame had no intention of posing as an author and of writing to instruct or amuse posterity, still less to enlighten his contem-

poraries. His sole object was to keep a record of the various transactions in which he engaged as a landlord and a county gentleman, and especially of the expenses he incurred in his very frequent journeyings to Edinburgh and to Freeland, in the parish of Forgandenny, Perthshire, where Lady Ruthven, his mother-in-law, lived. These journeys he had to undertake in connection with the business affairs of his wife and his step-son.

The time at which Cuninghame wrote, however, was politically and ecclesiastically exciting and interesting; his social position and political leanings must have brought him into contact with some of the most important actors that then thronged the political stage, and he was one who was well able to form and to state clearly his convictions and opinions regarding the influences then at work, moulding and controlling the nation's history. We have to confess to a little disappointment that he makes no mention of Lauderdale or the Duke of York, of Archbishop Sharp or Balfour of Burley; that he takes no notice of the skirmishes at Drumclog, at Bothwell Brig, or at Aird's Moss; and that his references to the Highland Host and the persecution of the Presbyterians are so indefinite and so scanty. This reticence is not a mere accident—it is deliberate, intentional. Cuninghame as a landed proprietor had a good deal at stake. He was a Presbyterian, though a moderate and law-abiding one. He knew that in certain quarters he had come to be suspected, and his property looked upon as a possible prey; naturally then he was scrupulously careful not to commit to writing—even on the pages of his private notebook—anything on which the agents of the Government could seize and which they might use against him to his own and his family's overthrow. The diary therefore reveals to us William Cuninghame only in the capacity of a private gentleman, though, when once we have learned from other sources that he was a Presbyterian who actually suffered imprisonment for his religious convictions, we are able to trace in his notebook indications of his sympathies which otherwise might have escaped our notice.

The domestic arrangements at Craigends from 1673 onwards were not exactly those amidst which the male relatives of twentieth century ladies would expect to enjoy unalloyed felicity. Under the same roof there dwelt for some time a mother and her daughter-in-law, the latter moreover a lady of considerable matrimonial experience. Although the diary gives no indication of any unpleasantness between the ladies, it would be too much to assume that there was none. The author perhaps found that there were subjects besides church politics

on which it was best not to express his mind too freely. The arrangements were simply these:—Alexander Cuninghame, the seventh laird, in view of his son's marriage to Anne, daughter of Lord Ruthven, and widow of Sir William Cunningham of Cunninghamhead, executed a deed by which he, the laird, retained for himself simply the life-rent of the greater part of his estate; the smaller part he gave to his son at once, and for the part he retained in life-rent he became bound to pay an annuity of three hundred merks for the additional support of his son and of his son's family. The original document drawn up in 1673 is probably still in existence. Soon after his marriage, William Cuninghame having made arrangements for the board and education of his step-son, Sir William Cunningham, elsewhere, brought his wife without encumbrance to Craighends, where they boarded with the laird and lady.

William Cuninghame paid his mother partly in money, partly in kind, for his own and his wife's board:—

Aug. 1, 1674.—I completed the first year's boarding to the Lady betwixt Whitsunday 1673, and Whits. 1674. Having befor given her 200 mks., with 50 bolls meall, and Bear, I then gave her 156.06.8 of reall money. With 13 lbs., for which she took Ja. Moody debtor, who owed me so much for meall. And the compt. of all my foulls which she got, amounting to 14.13.4, computing capons at ba: mks., Hens at grots, and Cocks at 40d., and excepting 8 hens and 2 cocks of Andrew Laird's, and 2 hens and a cock of Malcolm Patieson's, which were not brought in, and counting the 12 stane of cheese payed by the Achans at 16 lb. All together make up 300 mks. given her that day in compt. and in money, which, with the former 200 M., makes 500 M., and the 50 bolls victual which is accepted for the sd. year's boarding of myself and my wife, her gentlewoman, and servant lasse, and my man. Our two horse grasse and fodder is also compted, and payed for by it. But not their corn, for which I have my father to pay besides.

Jany. 5, 1676.—I closed with my mother about the half-year's boarding from Whits till Mart' 1675. I gave her 256 Mks in money, and counted the Achans 12 stane of cheese (which she got) at 24 mks., Inde 250 Mks. This, with 19 bowls of my meal and 6 bowls of my bear, payed the sd. half-year's boarding, according to the old rate,

During the next three of four years, 1676-80, the diarist was very little at Craighends, spending most of his time at Freeland and in Edinburgh; hence the following entry:—

Oct., 1679.—Upon reckoning made up by myself how much I have been at home since my first going to reside in Edinburgh at Hallowday 1675, and what I have payed my mother for my diet these times, I find I was ten days at home that Ynill, as also about eight weeks in the Spring vaicance 1676, for which I offered her money, but she would not take it, saying she would be als chargeable to me another way, so I payed nothing these two times, but only my fowls 1675, she getting the worth of 13.07.4., and I kept my sister Rebecca the bail next winter session in Edinburgh, which was all I payed for myself and my man these two times.

Then follows a statement of other occasions on which he visited Craigends, and of payments he made for lodging and board, and the entry thus concludes :—

. . .—And for times I have been at home since, I have dewly payed at 20 lb. a month for myself and man, and als much for my wife and her woman.

When the Cuninghames visited Lady Ruthven at Freeland, they there also contributed so much to the common table :—

1677, May 23.—To my wife for her own use the time I then stayed				
in Freeland,	£23	0	0	
To her that she paid for boarding us,	42	16	8	
Oct. 23.—Payd in smalls by my wife to my Lady Ruthven in				
further payment of boarding,	53	7	8	

The cost of living in Edinburgh we gather from the following :—

1677, Mar. 7.—Payd as 47 nights' chamber mail,	24	7	0	
„ 8.—Spent on house compt, viz. meat, drink, coal and				
candle, since my last coming to town, Jan. 12, till				
my going out of it, March 8. 1677,	57	7	2	
Sept. 20.—For about 5 weeks chamber mail,	10	14	0	
For my ordinary diet all the time I was in Edin.				
that summer,	54	18	0	

The diary supplies us with information regarding the wages and perquisites of gentlemen's servants and the duties expected of them :—

1674, May 20.—Having before been in terms with Wm. Cuningham, Tailour, anent fixing him to be my man, wheranent also I had made a condition at 8 lb. in the half-year. But then I altered it, and, mostly of my own good will, lightened it to 10 lb. a half-year, giving him presently a suit of old cloaths, and old boots, and hat, promising also always to hold him in cloaths beside his fie ; for which he is to serve me as my man, to work my Tailour work, and my wife's, and her son's and gentlewoman's; and is to work my mother's Tailour work upon what terms she pleases. I had promised him also a pair shoos in the half-year ; And when I told him of keeping my ston'd horse at grasse in summer, I engaged to hold him in shoos. I told him also that he might take in other folk's work to the house, providing he work it without prejudice of my work and service, and my mother's. So I gave him a merk, beside half a merk I had given him before.

1676, March 25.—Having before given my man Wm. Cuningham, his leave, I have agreed with one James Mortoun, at present in Mr. James Hucheson's service, to enter my man at Whitsunday next for 10 pounds of fie in the half year, and half-a-crown for shoos ; also I must give him a suit of livery at entry, being to hold him in cloaths, either livery or my own castings. I gave him a Merk of arles to help him to a new hat, and resolve to give him ane old one too.

1679, March.—My boy Andrew Gray having run away, I agreed with one, Thomas Clerk, a taylor, to serve me for a man. The condition was 10 pounds of fie till Martimas, being then 8 months to it (for he was presently to enter). Ane suit of old cloaths of my casting to serve him for wear for a whole year if he should stay; and 2 or 3 pair of shoo's als I should cast them. So Thomas Clerk entered, but would not come West, tho' it was his condition to come on his foot (wee travelling in coach). As also I gave him 24s. to bear his charges, besides 9s. I gave him at feeing, and ane pair of old shoo's. But he deceived me, and came not West, and when I wrote for him David Lamsdail sent me George Marshall in his place, who would serve me upon that same condition, getting only 24s. for his charges West, which I payed him out of 3 lb. my wife was owing me.

There is no such detailed information in the case of the female servants:—

1674, Nov. 11.—To my wife, being to pay Katherin Brown her fies,...	£67	6	8
1675, Oct. 30.—To my wife, being to pay 34 lb. for her 2 women's fies for a yier since Mart: 1674,	40	0	0
1676, Nov. 22.—To my wife to give her woman Agnes Hume for the preceding half year's fie from Whits: till Mart: 1676,	12	0	0
1677, Nov. 30.—To my wife, to pay her woman Jean Telfer's half year fie,	10	4	0

Farm rents were then payable partly in money, partly in kind:—

1676, Mar. 14.—I agreed with one William Caldwell about John Caldwell's malling in Locherside, the sd John having nothing wherewithall to bruik it [*i.e.*, to enjoy, to possess, to profit by it]. I sett it to the sd William at the same rent, to witt, 20 lb. of silver, 3 bowls ferme meill, 3 days horse service, and 3 fowlls, and 10 shillings of vicarage half cesse. But on condition of 3 more fowls I promised him two yoking of land tilling this year; so he is to pay yearly three young fowls, as he called them, payable at Lammas, beside the above three young fowlls payable at the ordinar time of the year, and all the rest of the rent. And if he stay but a year or two that the additional fowls make me not up for my two yokings of land, then I am to have four lb. for them at his departure.

Tenants sometimes did not pay their rents:—

1674, Dec. 26.—John Carswell, one of my tennents in Locherside, stole secretly away with his family, and anything he had, leaving his bail rent 1674 unpaid, and nothing to pay it with but a little rotten spilt corn in his yeard, which, when it was threshin, came scarce to 3 firlots, and some peats, and of which (beside the corn) I made only 56s. scots. He left also 2 doors upon the house of his own on-putting. So upon the 5th of January, 1675, I sett his malling to John Shaw, son to James in our own Mains. The rent he conditioned to pay is 40 mks. and 4 hens, 10s. of vicarage teinds, and the half of the cesse, qranent [where anent] we both subscribed a paper by way of contract, building us both for nine years.

The usual mode of travelling in those days was of course on horseback, and Cuninghame having frequent occasion to go to Freeland and to

Edinburgh, had to provide himself with horses. We give an instance of the trocking transactions common at the time, which must have been much more exciting and interesting than clean purchase, and must have given a huge advantage to dealers gifted with quick perception and with the ability of making rapid calculations :—

1675, March 18.—I made bargain with James Hamiltoun, Barr's son, about horses as follows : I having in August last sold him my little ston'd naigg for 100 lb., which he was yet owing me, and had but 3 days before given me his band for, bearing a rent from Martimas last. On the said 18 of March I bought a large brown gelding from him, for which I conditioned to give him my wife's old white horse and 13 lb. sterling in buit [sc. to boot], the sd 100 lb. Scots band, with 3 lb. as half a year's rent of it, being allowed in the first end of it. So I exchanged horses with him that same night, and the morrow after payed him 53 lb. Scots, which is the overplus of 13 lb. sterling, after the 103 lb. Scots is taken off it. Also I gave him up his 100 lb. band the same day ; And exchanged bridles with him, giving 10 grots to buit.

All esquires were not so agile and dexterous as young Lochinvar, of whom it is recorded,—

“ So light to the croup the fair lady he swung,
So light to the saddle before her he sprung.”

hence the necessity of a *loupin-on-stane*.

1675, May 6.—I agreed with James King, Maissoun in Kilbarchan, that he should build me a Leaping-on-stone at the said towne at Ro' King's house end, himself furnishing all the material and service (except one day's horse service for leading, which I was to send). And I should pay him 5 mks. for all. Also I gave him a 6 pence at the bargain making, beside the said 5 merks.

The amount of money given away in charity and as gratuities by Cuninghame was considerable ; and though his contributions are more remarkable for their frequency than their liberality, they bear evidence to his kindly nature and sympathetic heart. His sisters and the servants were remembered on New Year's Day :—

1674, Jan. 1.—To my sister Rebecca for her nuir gift,	...	...	£02 16 0
To my sister Jean,	...	...	00 8 0
To Jonet,	...	...	00 14 0
To Marion,	...	...	00 12 0
To Anne,	...	...	01 0 0
To Katherin Browne,	...	...	01 10 0
To Patrik Cristie,	...	...	00 2 4
To James Forgie,	...	...	00 6 8
To Peter Patisoun,	...	...	01 0 0

Being in Edinburgh at the end of the year 1675, he got his wife to purchase New-Year gifts for his sisters :—

1675, Dec. 23.—For five ga' hoods to my 5 sisters,	...	...	£04	7	6
For 8 ells ribbon to Rebecca,	...	...	04	18	0
For a little scarf to Jean,	...	...	02	00	0
For a muff to my sister Jonet,	...	...	01	4	0
For a pr pendants to Marion,	...	...	00	12	0
For a necklace to Anna,	...	...	00	3	4
To my wife, being the overcome of the money which					
I gave to buy the above-m ^d things with,	...	...	06	15	2

His step-son, young Cunninghamhead, is also regularly remembered,—

1674, Ju. 2.—For a sword and belt to Cuninghamheid,	...	...	£05	10	0
„ 21.—For a orenger to Cuninghd,	...	...	00	1	8
Oct. 2.—To Cuninghamheid to send to Greenock to buy chas-					
tens [chestnuts] with, ther was no chastens					
gotten, so my wife got the 6d.,	...	...	00	6	0
1675, Jan. 1.—To Cuninghamheid in Nuregift,	...	...	01	10	0
1676, Jan. 1.—To Cuninghamheid in Neu ^r gift,	...	...	03	0	0

Two schoolboys at Renfrew had the best of reasons for looking forward to a visit from their kind-hearted kinsman :—

1674, May 21.—To my cusings, Wm. Cuningham and Wm. Shaw, at					
Renfrew School,	...	...	£00	12	0
Ju. 30.—To my Uncle's son, to his fairing, I bought the worth					
of in sweeties,	...	...	00	6	0
1676, Oct. 9.—To Will : Shaw, Bargarren's son,	...	...	00	12	0
1678, May 28.—To Will: Shaw, Bargarren's son,	...	...	00	9	0
Sept. 17.—To Will: Shaw, Bargarren's son,	...	...	...
1680, Sept. 30.—For Will : Shaw, Bargarren's son,	...	...	01	8	0

This William Shaw was probably a younger brother of John Shaw of Bargarren, and therefore uncle to Christian Shaw, the damsel who pretended she had been bewitched. William Cuninghame, mentioned above, was cousin to the diarist ; the family at Craigends paid for his education,—

1675, Mar. 18.—Sometime this winter I promised to my Uncle William's wife to bear half and half with the laird, my father, of her son's boarding at the schooll for a year, providing the whole exceeded not 20 mks. a quarter.

1675, Nov. 15.—To Anna Cuningham, my Uncle William's daughter,					
which is to be counted in part of what I pro-					
misied for her brother's boarding,	...	...	£03	12	0

Nor was this the only relative whose necessities he relieved :—

1675, Oct. 11.—To my granduncle James, to be sent to Ireland, to my Uncle John for supplie of his necessity, ...	66	13	4
1677, Ju. 19.—To my father to be sent to Ireland to my Uncle John, being in strait,	29	0	0

James Stirling, the son of the minister of Kilbarchan and afterwards his father's successor, appears also to have been a favourite :—

1674, Aug. 29.—To Jas : Stirling, our minr's son,	£00	6	0
1676, Jan. 4.—To James Stirling in Neu' gift,... ..	00	12	0

It was not to schoolboys only that the laird came as a special providence. Francis Sempill of Beltrees, the impecunious poet, tells us how, when on one occasion he was left absolutely destitute at Falkirk, he too had reason to bless the name of Cuninghame :—

But Cuninghame soon me espy'd ;
By hue and hair he brought me in,
And swore we should not part so dry
Though I were naked to the skin.

The reference may be to the diarist who, passing through Falkirk on his way to Freeland or to Edinburgh, chanced to light on his needy neighbour.

There was public worship in Kilbarchan Church not only on the Sundays but also on the Fridays,—

1673, Nov. 21.—To Kilbarchen bred,	£00	1	0
Nov. 23.—To Kilbarchen bred,	00	1	0
Nov. 28.—To Kilbarchen bred,	00	1	0
Nov. 30.—To Kilb. bred,	00	1	0

Sometimes the contribution was more than the orthodox shilling Scots, especially on Sacramental occasions :—

1675, Feb. 7.—To Kilbarchen Kirk box,	£00	2	0
May 30.—To Kilbarchen box,	00	4	0
June 3.—To Kilbar : box, it being a fast,	00	6	0
July 15.—To Kilb : box, it being our Communion fast,	00	6	2
„ 16.—To Kilb : box on the Communion Saturday,	00	3	4
„ 18.—To Kilb : box on the Communion day,	01	0	8
„ 19.—To Kilb : box on the Communion Monday,	00	3	4

In reading the Day-book one is struck with the great number of people who were in straitened circumstances. The religious persecutions of the time occasioned great poverty and hardship :—

1674, Mar. 28.—To my wife to give in charity to the relief and child of a minister called Mr. Ja Dunbar,	£06	3	0
Dec. 9.—To M ^r W ^m Thomson, minister at Houston to send to a poor persecuted min ^r called M ^r Ale ^r Padie, who lies prisoner very close in the Basse,	05	16	2
1675, Dec. 16.—To a poor distrest preacher who had a great family,	02	16	0
1677, Mar. 17.—To the contribution for the prisoners in the Basse,	01	9	0
„ 21.—I gave further to the contribution for the prisoners at the Basse,	02	16	0
1678, Oct. 22.—To a private contribution for a minister,	04	5	0

Much of his charity was dispensed to needy people in the neighbourhood with whose circumstances he was probably well acquainted :—

1674, Ap. 18.—To a poor woman in the paroch,	£00	3	4
„ 26.—To a poor man called Jo Muir,	00	4	0
Aug. 2.—To the woman that keeps the poor daft lad in Houstoun side,	00	4	0
Dec. 25.—Given in contribution, with other gentlemen at Pollock, for the relieving of one Matthew Stuart out of prison for debt,	01	9	0
1675, Ju. 16.—To a poor man called Ja : Cuninghame, who had a cancer in his craig,	00	12	0
Aug. 11.—To blind W ^m Jamieson in charitie,	00	6	0
Dec. 17.—Given to help to Mr Jo : Maxwell's burriall,	00	17	0
1676, Oct. 30.—To blind W ^m Jamieson in charity,	00	13	4
1677, Aug. 7.—Given of contribution for a poor gentlewoman's burriall,	00	11	4
1680, Mar. 22.—To a poor widdow on my own ground,	00	13	4
Ap. 15.—Given to help to ransome a captive Greenock man from the Turks,	00	13	4

Some carried with them a testimonial from the Presbytery certifying that they were in need of charitable relief :—

1674, Feb. 17.—To a poor man that had a Testimonial,	£00	4	0
Ap. 12.—To a poor woman with a Testimonial,	00	4	0
1676, Jan. 19.—To a poor woman that had a Testim ^l :	00	14	0

And besides these, there were casual beggars coming to the gate of Craighends, beggars meeting him at the church door, beggars on the road, and beggars in the street :—

1674, May 19.—To a poor woman at the gate,	£00	0	8
„ 21.—To a poor woman to pay her fraught (at Renfrew Ferry),	00	1	0
„ „ —To 4 poor folk on the way to Stirling,	00	1	4

1674, May 22.—To the beggars at Stirling and on the way to Freeland,	00	3	2
„ 23.—To a poor man at Freeland gate,	00	0	4
„ 27.—To a poor lad at Freeland gate,	00	0	6
„ 28.—To a poor woman at Maillart,	00	0	8
„ „ —To a poor man and poor woman,	00	0	10
„ 29.—To a poor woman at the gate,	00	0	4
„ „ —To a poor man at the gate,	00	0	2
June 3.—Given to beggars in Edinburgh and on my way to Freeland,	00	4	10

When Craigends went to church at Paisley, as he sometimes did, there was always something to be given to the beggars there :—

1674, July 24.—To Pasley box and poor folk ther,	00	2	0
Aug 9.—To Pasley kirk box and poor folk,	00	2	0
„ 14.—To Pasley box and poor folk,	00	2	0

Mention is frequently made of tips or gratuities given on the occasion of making a bargain, and also to the servants in houses where he stayed :—

1675, Mar. 19.—To his (James Hamilton's) man in drink money, ...	£00	14	0
Ap. 28.—For a drink at the delivery of money to me, ...	00	1	2
Dec. 9.—Given of drink money to a shoo maker, ...	00	2	0
„ 18.—To the periwick maker's boy of drink silver, ...	00	6	8
1677, Oct. 2.—Left of drink money in Freeland, ...	02	16	0
Oct. 3.—Drink silver to servants (at Sauchie), ...	00	4	0
„ 18.—Drink money left in Pollock, ...	01	9	0
„ 31.—Left of drink silver in Freeland, ...	05	16	0
Nov. 1.—To Lawry Dae to take a drink, ...	00	0	6
„ 5.—Drink silver to Wm. Wood's lasse, ...	00	13	4
„ 12.—Drink silver to the servant lasse, ...	00	6	0

Though a Presbyterian, Cuninghame was by no means a rigid puritan in his habits. He hunted, hawked, curled, played at bowls and at tennis, he enjoyed himself at weddings, he lost and perhaps sometimes won money at billiards and at cards. When in Edinburgh he went to the theatre and made a point of seeing such sights as rope-dancing, “the bears and the ape,” and the elephant. At old-fashioned houses, such as Lady Ruthven's, there was still the professional jester or fool whom the parting guest had to remember with a small gratuity :—

1673, Dec. 23.—To Peter Boyn, the fool,	£00	1	0
1674, May 29.—To the fool at Freeland,	00	0	10

1674, June 20.—Lost at bowling green,	00 12 0
„ 20.—Payed of bowll Maill,	00 3 0
„ 21.—For 3 of us, Cuninghd, my sister, and my self, our seeing the Play,	04 8 0
Aug. 14.—Lost at tennies with Kilbirnie,	01 13 6
Dec. 26.—To the violers at Pollock at Rossyth's marriage, ...	02 16 0
1675, Mar. 31.—Spent at the hunting at Kilbar,	00 5 2
Ap. 2.—To Barochan's Quarriours, &	00 6 0
1676, Jy. 1.—Given to see the Bears and the Ape,	00 2 0
„ 11.—Spent in companie with the Master of Burley, ...	00 12 0
1677, Mar. 15.—Lost in cards now and then in Edin.,	11 12 6
Jy. 9.—Lost at tables,	07 9 6
„ 23.—Spent at night in company,	02 0 6
„ 25.—For my dinner at my Ld. Ross' man's brydall, ...	02 18 0
Aug. 17.—Lost at the Billiards,	00 15 0
Dec. 5.—For seeing the rope dancing,	00 6 8
1678, Ap. 23.—Spent at my Lady Napier's woman's brydall, ...	03 16 0
1680, Ju. 12.—For a sight of the Elephant,	00 16 8
Dec. 9.—Spent at the ice,	00 16 0

The entry “for a prognostication,” which occurs sometimes, may be taken to indicate that the diarist set some store by the word of the soothsayer—yet if the price paid be any index of the value set on the advice, it appears to have been looked upon more in way of a joke. Once at least Gavin Moodie was the fortune teller: he seems to have been a hanger-on at Craighends for whom the Laird, though not a smoker himself, bought on one occasion two oz. of tobacco:—

1674, Ap. 8.—To Gavin Moodie for his prognostication,	£00 0 6
1675, Jan. 30.—For a prognostication,	00 0 4
Mar. 29.—For 2 ounces tobac: to Ga: Moodie,	00 2 0
1676, Jan. 12.—For a prognostication,	00 4 6
1677, Jan. 25.—For a prognostication,	00 0 4
Sept. 21.—For pears and a new prognostication,	00 2 6

William Cuninghame fitted up in his father's house at Craighends, a room for his own private use, which he calls his study. On it he spent considerable sums:—

Ju., 1674.—My expenses about my study,	£26 11 6
„ 1675.—My study building,	053 00 8

The books and copies of Acts of Parliament which he purchased, show him to have been *au courant* with the controversies of his time:—

1675, Ju. 12.—For a little book called “The 2 ^d part of the fulfilling of the Scriptures,”	... ..	£01 0 0
Nov. 20.—For the Act of Regulation,	... ..	00 3 0
1676, June 16.—For binding a book of written sermons,	... ..	01 4 0
1678, Feb. 16.—For a book called “Alleins Life and Death.”	... ..	01 8 0
„ 19.—For ane Act of Counsell,	... ..	00 4 8
Jy. 27.—For a book called Clerk’s Lives,...	... ..	11 14 0
Aug. 15.—For the Act of Con ^{ve} ntion of Estates,	... ..	00 12 0
Nov. 2.—For a copy of the news about the plot,	... ..	00 2 0
„ 7.—For a new proclamation,	... ..	00 1 0
„ 7.—For the proclamation of the Fast,	... ..	00 1 0
„ 7.—For a printed paper,	... ..	00 1 0
1679, Mar. 4.—For a little book called the Apology,	... ..	00 13 4
Jy. 10.—For a book called “Allan’s Alarm,”	... ..	01 9 0
Dec. 10.—For the Appendix Church History,	... ..	00 9 0
„ 26.—For a book called Allan’s Remains,	... ..	01 6 0
1680, Feb. 27.—For a Confession of Faith and Catechism,	... ..	01 5 0
June 17.—For Pool’s Nullity of the Roman Faith,	... ..	01 8 0
„ 17.—For a Funerall of the Masse,	... ..	00 8 0
„ 21.—For Corbet’s Kingdome of God,...	... ..	00 4 0

Soldiers of the Highland Host and of the East County Yeomanry were quartered in 1678 on some of the Craighends tenantry—hence the following entries :—

1678, June 3.—I allowed to Ninian Parker, at his rent paying, as the half of the burden he bare of the souldiers,	... ..	£07 16 0
I allowed to James Walkinshaw, on the said account,	... ..	09 13 4
„ 6.—I allowed to Arch: Arthur, on the said account, the souldiers being there 28 days,	... ..	08 8 0
„ 6.—I allowed to Peter Walker, on said account,	... ..	06 15 6
„ 10.—I allowed to Hugh Cochran, on said account,	... ..	06 0 2
Oct. 5.—I allowed to Janet Reid, at the compleiting of her rent, as the half of her burden for the blew coat souldiers, when they were heir,	... ..	09 11 8

Lawburrows, a legal instrument making the landlord responsible if his tenants did not conform to the Acts of Parliament anent conventicles, etc., caused Cuninghame some concern :

1678, Mar. 4.—For a Consultation of lawyers about the public business of Lawburrows,	£20 2 0
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From the frequent mention of gratuities to the doorkeepers or officers it would appear that during 1677-80 Cuninghame was in pretty constant attendance on the law courts in Edinburgh, but whether his business was

regarding his position as a Presbyterian landlord or regarding the affairs of his stepson Cunninghamhead, we cannot ascertain.

The quotations given by no means exhaust the items of interest which the diary contains. It sheds quite a flood of light on the details and amenities of life two centuries ago. It seems not a little strange to hear that the laird generally attended funerals dressed in a *hired* cloak; that when he went to hear Mr. Alexander Hamilton at Dalmeny Church he had to hire a stool from the church officer; that he had to pay fees for his man servant's initiation into some sort of guild or corporation, the precursor of that which on one occasion entertained the immortal Mr. Sam Weller on his visit to Bath; and that besides practising economy by engaging a tailor as his valet, he was the owner of a great many shuttles for which he bought five dozen rings and eight ells of great wire.

The figure and character of William Cunningham—thanks to his diary—stand before us with wonderful vividness. It almost seems as if were only yesterday that we saw him in the Parish Church and heard his cheerful salutation at the kirk gate or in the market place, and it is hard to believe that it is more than two centuries since the Laird and his Lady, having given Mr. John Stirling a “hearing,” mounted “the brown horse” or “the little white naig” by the help of the leaping-on-stone at Robert King’s house-end, and rode off on their way to Craigends.

CHAPTER VIII.

THE POLL TAX ROLL—1695.

How changed is here each spot man makes or fills !
In the two Hinkseys nothing keeps the same ;
The village street its haunted mansion lacks,
And from the sign is gone Silylla's name,
And from the roofs the twisted chimney stacks—
Are ye too changed, ye hills ?

— M. Arnold's *Thyrsis*.

Purpose of the Tax—Its gradation and incidence—Roll for Kilbarchane Parochine—Notes on the Hows of Dampitoun, the Hairs of Nethir Pennell, the Craigs of Monkland, and the Youngs of Weitlands—The Cochrane Succession Case—The Samples of Middleton.

THOUGH the following list of names, prepared in connection with the Poll Tax, may not at first sight be found particularly inviting, yet on closer inspection it yields a great deal of very interesting and curious information regarding the social condition of the Parish at the close of the seventeenth century.

In 1695 the Scottish Parliament, impressed with the necessity of increasing the efficiency of both the Army and the Navy, and recognising that the expenditure under this head could not be met by the already existing sources of revenue, resolved to impose a new tax. This was called the Poll Tax after the first of the main provisions of the Act, though in reality it went a good deal further than the name implies. The Act provided,—

(1) that all subjects, *in capita*, should pay 6s. with the following exceptions :—(a) the very poor ; (b) those under sixteen years of age living in homes yielding a total assessment of less than 30s. ; and (c) servants engaged for the harvest merely, whose homes were not in the parish ;

(2) that there should be an *ad valorem* assessment in addition to the poll money, according to the following rates :—(a) servants, including harvesters, contributed $\frac{1}{40}$ of their yearly wage ; (b) tradesmen 6s. for their trade ; (c) tenant farmers $\frac{1}{10}$ part of their rent according to the

valuation of 1643 ; (*d*) shopkeepers according to the value of their stock, *e.g.*, if between 500 mks. and 5,000 mks., they were taxed £2 10s. ; (*e*) heritors whose valued rent was between £20 and £50, paid £1 ; between £50 and £200, £4 ; between £208 and £500, £5 ; over £500, £12 ; (*f*) widows ¹/₃ of what their husbands if alive would have paid ; (*g*) notaries public, £4 ; (*h*) doctors of medicine, £12 ; (*i*) gentlemen who did not come under any of the other heads, £3, *e.g.*, the minister (James Stirling) and Robert Semple of Dyckhead.

No one, however, was taxed under more than one head in addition to his poll tax, but each was assessed under that which compelled him to contribute most. Take for example John Paterson in Tandlehill who was a farmer in a small way as well as a weaver. The sum of his assessment was 12s., made up of 6s. under the Poll Tax and 6s. for his trade ; but he had not to pay the 2s. 5d. incident on his rent of £12.

An examination of the list shows that the number of inhabitants in the parish was less than one thousand—most of whom were engaged in agriculture ; that the number of weavers was only about forty ; that in the village of Kilbarchan there were only thirty families, that of the five merchants only one had stock in trade exceeding 500 mks., *i.e.*, £28 Sterling, and that there was but one weaver, Francis Houston.

The manuscript of Poll Tax Rolls for Renfrewshire was discovered by the late Mr. David Semple, writer, Paisley. In 1864 they were published in the *Glasgow Herald*. The accounts are kept in Scots money. The contractions used occasion little or no difficulty.

KILBARCHANE PAROCHINE.

The Lands of Johnstone.

The Laird of Johnstone, 500lib¹ val.,² 12lib 6sh ; and his eldest sone, 500lib, 12lib 6sh ; his lady, 6sh ; William, Charles, and James, each sone thrie lib 6sh ; Elez. and Christian, daurs.,³ each 6sh, £35 8 0
James Thomsoune, servant to the Laird of Johnstone, 20lib fie, 10s ; Hat. Patiesoune, his spouse, 6sh ; James Urie, servant, 20lib fie, 10sh ; Robert Wallace, servant, 20lib fie, 10sh ; John Mountgomrie, sert., 16lib fie, 8sh ; Mary

¹ Lib. = pound.

² Val. = valuation.

³ Dours. = daughters.

Bryce, servant, 24lib fie, 12sh ; Jean Crafoord, servant, 20mks. ¹ fie, 6sh 8d ; Jean How, sert., 20mks. fie, 6sh 8d ; and Wm. Neilsoune, servant, 26lib fie, 13sh,	£6	18	4
John Pettersoune, in Tandelehill, 12lb val., weiver, 6sh trade, 6sh pole ; Jean Reid, his spouse, 6sh,	0	18	0
John Caldwell, yr. ² 12lib val., no trade. 8sh 6d ; Agnas Aiken, his spouse, 6sh,	0	14	8
John Terbert, yr., 12lib val., 12sh trade and pole ; Agnas Lochead, his spouse, 6sh,	0	18	0
James King, in Johnstoune Myllne, 45lib 13sh 2d val., 9sh 2d ; Mary Wallace, his mother, and Mary, his sister, each 6sh,	1	7	2
John Reid, in Watersyde, 38lib 13s 4d, is 7sh 8d ; Jean Reid, his spouse, and Margt. Clerk, sert., 12lib fie, 12sh,	1	11	8
John Snodgrass, taylor, in Rendyck, 20lib val. 6sh trade, 6sh pole ; Anna Semple, his spouse, 6s,	0	18	0
John Cordoner, in Upper Walkmyllne, 25lib val. 12sh trade and pole ; Issobell Speir, his spouse, and James, his sone, each 6sh,	1	4	0
Andrew Cordoner, yr., 13lib val. 3sh 8d ; Margaret King, spouse,	0	15	8
John Merchant, yr., 9lib val., weiver, 12sh trade and pole ; Isso. Robiesoune, his spouse, 6sh,... ..	0	18	0
John Orr, fewer, of Barnaich, 20mks. val., 0lib 6sh,	0	6	0
John Cordoner, in Nether Walkmyllne, 14lib val., walker, 12sh ; Jean Cochrane, his spouse, 6s,	0	18	0
Petter Alexr., weiver in Mains, 14lib val., 12sh trade and pole ; Jean Cordoner, his spouse, 6sh,	0	18	0
William Cordoner, yr., walker, 25mks. val., 12sh trade and pole ; Elspet Orr, his wife, 6sh,	0	18	0
John Merschell, in Yeardfoot, 22lib val., 4sh 6d ; Jean Lindsay, his spouse, 6sh,	0	16	6
John Locheord, in Johnstoune, 36, 13sh 4d val., 7sh 4d ; Janet Orr, his spouse, 6s ; and Catharine Pattiesoune, hervest fie, 4lib, is 2sh,	1	1	8
John Wilsoune, in Haningsyde, heretor, above 50lib and below 200lib val., 4lib 6sh ; Margt. Semple, his spouse, and Margt. his daur., each 6sh ; Alexr. Miller, hervest fie 8lib, is 4sh,	£5	2	0

¹ Mks.=merks.² Yr.=there.

John Barr, yr., 15lib val., 3sh ; Jean Wilsoune, his spouse, 6sh ; Margt. Cochrane, sert., 20mks fie, 6sh 8d,...	£1	7	8
Thomas Barr, in Clayfauld, 6lib val., weiver, 12sh, trade and pole ; Agnas Barr, his spouse, and Agnas, his daur., each 6sh,	1	4	0
William Dick, in Hillhead, workman, Elizabeth Houstoune, his spouse, and Margt., his sister, each 6sh,	0	18	0
James Semple, taylior, yr., 7mks. val., 12sh, trade and pole ; Catharine Hendersoune, his spouse, 6sh,...	0	18	0
John Foster, in Mains, 19lib 6sh 8d val., 4sh ; Isso. Merchant, spouse, 6sh,...	0	16	0
John Hall, smith in Guliehouse, 15lib val., 12sh ; Agnas Baird, his spouse, 6sh,	0	18	0
William Reid, in Pynsdaill, weiver, 12sh, trade and pole ; Jean Banatine, spouse, 6sh ; Ja. Whyte and Ja. Adam, prentices, each 6sh ; Marion Aikine, servant, 20mks. fie, 12sh 8d ; Jonnet Merschell, good-mother, 6sh,	2	8	8
Gavin Pettersoune, yr., weiver, 12s, trade and pole ; Elspeth Allasoune, his spouse, and Agnas, his sister, each 6sh, ...	1	4	0
John Hendersoune, taylior in Mains, 8lib val., 12sh, trade and pole ; Elspe Barbour, his spouse, 6sh,	0	18	0
James Pettersoune, in Mains, 19mks. val., 2s 8d ; Elizabeth Cuninghame, his spouse, 6sh,	0	14	0
Gilbert Hunter, yr., 20lib val., 4s ; Grissell Snodgrasse, spouse, 6sh,...	0	16	0
William Merschell, in Crokedaiken, 20mks. val., 2sh 8d ; Mar- garet Pattisoune, his spouse, 6sh,...	0	14	8
Robert Pettersoune, in Barsbush, 14lib val., 2sh 10d ; Jean Wodrow, his spouse, 6sh,	0	14	10
Arch. Caldwell, mert. ¹ in Barsyde, 12lib val., not worth 500 mks., 12s ; Jean Stewart, his spouse, 6sh ; Anna King, sert., 20mks. fie, 6sh 8d ; Mary Cuninghame, servant, 6lib fie, 3sh,...	1	19	8
Andrew Arthour, meret. in Brigesyde, 30lib val., 6sh ; Jennet Arthur, his spouse, 6sh ; Ja., Andr., Jean, William, and John, childreine, each 6sh ; Margt. Cordoner, sert., 10lib fie. 5sh,	5	3	0

¹ Mert. = merchant.

My Lord Semple's Lands and Fewars. Third Pt.

Jonnet King, in Murdgeonhill, 90lib val., 8sh ; Jean and Catharine Shaos, daurs., each 6s,	£1	6	0
James Orr, in Drygate, 50mks. val., 6sh 8d ; Jennet Steinsoune, his spouse, and Jean, daur., each 6sh,	1	4	8
John Orr, taylior in Corbarr, 20mks. val., 12sh trade and pole ; Jonnet Houstoune, his spouse, 6sh,	0	18	0
John Nivine, yr., 20mks. val., 2sh 8d ; Jonnet Barbour, his spouse, and Jean, his daur., each 6sh,	1	0	8
John Cochrane, in Hill, 40mks. val., 5sh 4d ; Agnas Houstoune, his spouse, 6sh ; Margaret Climie, servant, 20mks. fie, 6sh 8d,	1	10	0
Alexr. Cochrane, in Mains of Thirdpart, 40mks. val., 5sh 4d ; Elspeth Riddell, his spouse, 6sh ; Catharine Lylle, 8mks. in hervest, 2sh 8d,	1	0	0
Marion King, in Hardgate, 20mks. val., 2sh 8d ; Andrew Clerk, her sone, 6sh ; and Margt., daur., 6sh,	0	14	8
James Orr, taylior in Mains, 8val., 6sh trade, 6sh pole : Jennet Orr, his spouse, 6sh,	0	18	0
Elez. Erskine, in Faulds, 25mks. val., 3sh 4d ; Catharine Lochead, servant, 10mks. fie, 3sh 4d ; Robert Jacksoune, servant, 10lib fie, 5sh,	1	9	8
John Pettersoune, in Thirdpart, collier, 5mks. val., 8d ; Marion Reid, his spouse, 6sh,	0	12	8
John Reid, in Walkmyllne, 8lib val., worth 500mks., 2lib 16sh ; Mary Barbour, his spouse, 6sh ; Margt. Pattiesoune, his mother, 6sh ; Robert Reid, journeyman, 12sh ; Wm., John, Robt., Mary, Elez., Jean, Grissell, and Anna, childreine, each 6sh ; Margt. Clymie, sert., 14lib 10sh fie, 7sh 4d ; Jo. King, sert., 13lib fie, 7sh 6d ; Catharine Cochrane, sert., 12lib fie, 12sh,	8	6	0
James Pinkertoune, in Wattersyde, wright, 8mks. val., 6sh trade. 6sh pole ; Mary Eweing, his spouse, 6sh ; David Pinkertoune, his fayr, ¹ in house with him, 6sh ; Elspe Riddell, 20mks. fie, is 6sh 8d,	1	16	8

¹ Fayr, = father.

Ro. Orr, in Bridgeflatt, weiver, 15lib val., 12sh trade and pole ; Christian Mountgomrie, his spouse, 6sh, ...	£0	18	0
Jennet Orr, in Shaws, widow, 6sh, ...	0	6	0
Robert Semple, of Dyckhead, gentleman, 3lib 6sh ; Elezabeth Abercrombie, his spouse, 6sh ; Francis, James, Agnas, and Elez., childreine, each 6sh ; John Robiesoune, sert., 12lib fie, 12sh ; Marion Hutchisoune, sert., 16lib fie, 8sh ; Margaret Caskie, sert., 12lib fie, 12sh, ...	6	14	0
John Hendersoune, in Plainlees, 40mks. val., 5sh 4d ; Margt. Hendersoune, his spouse, 6sh ; Jean M'Cunnochie, sert., 10lib fie, 4sh, ...	1	8	4
Wm. Allassoune, in Brandscroft, 36lib val., 7sh ; Wm., his sone, 6sh ; Ja. How, sert., 17lib fie, 8sh 6d ; Margt. Allasoune and Margt. Gillies, each 16lib fie, is 8d ; Jo. Upplay, hervest fie 6lib, is 3sh, ...	2	17	6
William How, cotter, yr.			
John Allan, weiver, cotter, yr., 12sh trade and pole,...	0	12	0
Catharine Patiesoune, his mother, living on charity.			
Robert Allan, cotter, yr., workman, 6sh, ...	0	6	0
Robert Speir, in Corslett, 93lib val., 18sh 8d ; Agnas Orr, his spouse, 6sh ; Robert King, sert., 20lib 13sh 4d fie, 10sh 4d ; Margt. Allan, servant, 18lib fie, 9s ; Elez. Terbert, sert., 15lib 6sh 8d fie, 7sh 8d ; Agnas Caldwell, sert., 11lib 6sh 8d, 5sh 8d ; John Plewright, hervest fie 6lib, is 2sh ; Matt. Neasmith, hervest fie 6lib, is 3sh ; Catharine Hendersoune, hervest fie, 10mks., 3sh 4d ; Hugh Craford, herd, 6lib fie, is 3sh, ...	4	19	6
James Clerk, yr., 46lib val., 9sh 2d ; Mertha Clerk, his spouse, 6sh ; Wm. Blair, sert., 20lib fie, 10sh ; Jean Connell, sert., 16lib fie, 8sh ; James Andrew, herd, 8lib fie, 4sh,...	3	1	2
John Clerk, yr., 46lib val., 9sh 2d ; Elez. Mountgomrie, his spouse, 6sh ; Margt. Miller, sert., 16lib fie, 8sh ; William Reid, in hervest 6lib fie, 3sh, ...	1	18	2
Thomas Orr, in St. Bryde's Chappell, weiver, 2lib 6sh 8d, val., 6sh trade, 6sh pole ; Issobell Jamiesoune, his spouse, 6sh ; Wm. Reid, prentice, 6sh,...	1	4	0
William King, in Craigneock, 20lib val., 4sh ; Margt. Speir, his wife, 6sh ; William, his sone, 6sh ; Margt. Love, ser-			

vant, 12lib fie, 12sh ; John Houstoune, hervest fie 6lib,
 is 3sh, £1 17 0
 Issoball King, cotter, 6sh, 0 6 0
 Gavin Houstoune, cotter.

William King, in Auchindinnane Myllue, 60lib val., 12sh ;
 Elez. Cochrane, his spouse, 6sh ; Agnas Pettersoune
 and Agnas Scoch, servants, each 20mks. fie, is 6sh 8d ;
 and James Steinsoune, hervest fie 8lib, is 4sh ; James
 Carswall, hervest fie 8lib, is 4sh ; Agnas Miller and Elspet
 Caldwell, hervest fies each 6lib, is 3sh each of them ; and
 James McKemie, herd, 4lib fie. 2sh, 3 12 4
 James Carswall, cotter.

James Brodine, smith in Bridge.

John How,¹ of Damproune, 62lib 13sh 4d value, 4lib 6sh ;
 Sussanna Cuninghame, his spouse, 6sh ; Issobell, John,
 James, Margt., and Anna How his childreine, each 6sh, 6 2 0

Clothodrick.

Robert Speir, yr., 116lib 13sh 4d val., 1lib 3sh 4d ; Margt.
 King, his spouse, 6sh ; Margt. King and Jennet McKie,
 servants, each 20mks. fie, 6sh 8d ; Robert Speir, his sone,
 6sh ; Ro. Love, 9lib hervest fie, 4sh 6d ; John Thom-
 soune, 8lib hervest fie, 4sh ; Isso. Crafoord, Jonnet Aikin-
 head, and Mary Campbell, each 6lib hervest fie, m'de. 4lib
 4sh 2d, 4 4 2

Robert Baveradge, of Greinsyde.

Ninian Terbert, Greinsyde, 23lib 6sh 8d val., 4sh 8d ; Jonnet
 Orr, his spouse, 6sh ; and Ninian, his sone, 6sh.... 1 2 8

¹ According to William Semple, no fewer than twelve of the name "John How" successively occupied and owned Dantoun. "The profession of medicine was hereditary in the family—not less than eight of its members having, in succession, belonged to it, all residing at Dantoun or Penneld." The last, John How, surgeon at Dantoun, died in 1816, at a great age. [Crawford and Semple's *Renfrewshire*; Hector's *Judicial Records*, ii., pp. 65-7.] Sometimes the ladies How followed the vocation of midwife. The John How of the Roll, it is worth remarking, did not pay £12, the tax to which a Doctor of Medicine was liable, but only £4 as a heritor. Mrs. Rankin of Mathill, daughter of the late Rev. Dr. McCulloch, West Church, Greenock, is a descendant of the Hows. Amongst the older gravestones in Kilbarchan Kirkyard are those which mark the last resting-place of members of this family.

Netherpennell.

Anna Merschell, heretrix of Netherpennell, 94lib val., 4lib 6sh ; Mary Merschell, her sister, 6sh,	£4 12 0
John Hair, ¹ yr., 110lib val., 1lib 2sh ; Issobell Brodine, his spouse, 6sh ; John Hatrig and his wife, in hervest 8lib, is 4sh ; John Wright, in hervest 8lib fie, 4sh ; William Hair, his brother, six shill.,	2 8 0

Major Hamiltonne's Lands and William Craig's.

Andrew How, of Pennell, heretor, 100lib val, 4lib 6sh ; Jennet Allassoune, his spouse, 6sh ; And. and Margt. Hows, childreine, each 6sh ; Margt. Aikine, servant, 16mks. fie, 5sh 4d ; Agnas Houstoune, servant, 14lib fie, 7sh,	6 8 4
James Craig, yr., 10lib 3s 4d val., 2sh 2d, mert., no stock, 12sh ; Jennet Reid, his spouse, 6sh ; Jean Pattiesoune, seir., 8lib fie, 4sh,	1 8 0
William Hamiltonne, couper, 12sh ; Bessie Andrew, his spouse, 6sh,	0 18 0
John Barbour, Foresyde, 5lib val., 1sh ; Jean Linn, spouse, 6sh, and Jean Linn, his daur., 6sh,	0 13 0
James Thomsoune, weiver, yr., 12sh ; Jennet his sister, 6sh,	0 18 0
John Barbour, in Forehouse, no stock, 12sh,	0 12 0
Jean Young, yr. William Hair, in Boarland, 25lib val., 5sh ; Margt. Gardiner, his spouse, 6sh ; John Hair, his sone, 6sh,	1 3 0
Wm. Craig, ² elder, in Monkland, 12lib val., heretor, 6sh ;	

¹ The John Hair mentioned was probably brother to Margaret Hair, wife of Professor James Wodrow (1637-1707) and mother of Robert Wodrow, minister of Eastwood, the Church Historian (1679-1734). The mother of John and Margaret Hair was Janet Stewart of Blackhall, descended from Sir James Stewart of Ardgowan, a son of King Robert III. Jean Hair (1777-1830), mother of the late Mrs. Mathew Anderson (*née* Agnes Lang) of Ashburne, was of the Pennell family, so that though the name has disappeared, this family has still a representative in the parish.

² There are only two names preserved now in connection with the heritages which ancestors of the same name enjoyed in 1695—Cuninghame in Craigends and Craig in Monkland. The present proprietors of Monkland, Hugh and William Craig, represent the sixth generation from William Craig and Agnes Daff, his wife, who in 1672 obtained sasine from the Earl of Dundonald of lands, part of which was known as Mungo's Acre. To them succeeded a grandson James Craig, son of

Agnas Daff, his spouse, 6sh ; Wm. Craig, his sone, 6sh :									
Agnas Park, his spouse, 6sh ; Elspet Taylior, 6lib her-									
vest fie, 3sh,	£1	7	0						
James Miller, workman, Clockhodrick, 6sh ; Grizell Eweing,									
his spouse,	0	12	0						
John Wilsoune, workman, yr., 6sh ; Issobell Mershell, his									
spouse, and Margt., his daur., each six shill.,	0	18	0						
William Stewart, cotter, workman, yr., 6sh ; Issobell Calume,									
his spouse, 6sh,	0	12	0						
Ninian Terbert, weiver, yr., 12sh ; Jonnet King, spouse, 6sh ;									
David Broadline, prentice, 6sh,	1	4	0						

The Lands of Bruntshcills,
Belonging to the Earle of Dundonald.

John Cumine, Bruntshcills, 40lib val., 8sh ; Jean Killpatrick,									
spouse, 6sh ; Ja. Miller, sert., 28lib fie, 10sh ; Margt.									
Wilsoune and Jonnet Barbour, servants, 14lib 13sh 4d,									
each 7sh 4d ; James Miller, in hervest 10mks. fie, 3sh									
4d ; Ja. Adam, in hervest 8lib fie, 3sh,	3	9	0						
James Barbour, cotter, workman, 6sh ; Jean Hunter, spouse,									
6sh,	0	12	0						
Alex. Speir, wright, 12sh ; Margt. Terbert, his spouse, 6sh,...	0	18	0						
Wm. Gibbe, 20lib val., 4sh ; Margt. Orr, his spouse, 6sh ;									
Robt., his brother, and Jean, his sister, each six shill., ...	1	8	0						
Allan Speir, yr., 40lib val., 8sh ; Grizell Orr, his spouse, 6sh ;									
Jo. Orr, sert., 11mks. fie, 3sh 4d ; Jennet Nivine, sert.,									
4lib fie, 7sh ; Ja. King, hervest fie, 10mks. 3sh 4d ; Mar-									
garet Terbert, hervest fie, 10mks., 3sh 4d,	2	9	4						

The Lands of Craigends.

Robert Blair, in Auchincloich, 30lib val., 6sh ; Margt. Blair,									
his daur., 6sh ; Agnas McClemie and Margt. Clerk, each									
12lib fie, 12sh,	2	2	0						

William Craig, younger, and his wife, Agnes Park ; James Craig married Mary Barr in 1736. The 3rd generation is represented by William, son of the above, who married Jean Kerr ; the 4th generation by John Craig, born in 1773 ; the 5th by John, born in 1808, married Jean Patrick Parker ; the 6th by Hugh and William Craig, issue of the above marriage.

Alex. Taylior, yr., 14lib val., 4sh 10d ; Jonnet Terbert, his spouse, 6sh ; William Taylior, his sone, 6 shill., mde. 1lib. 1sh 10d,	£1	1	10
Matthew Aikine, yr., 14lib. val., 2sh 10d ; Jean Smith, his spouse, and Jean, his daur., each 6sh,	1	0	10
Robert Breadine, yr., 14lib val., 2sh 10d ; Margt. Cochrane, his spouse, and Jennet, his daur., each 6sh,	1	0	10
James Taylior, 14lib val., 2sh 10d ; Jen. Andrew, his spouse, 6sh,	0	14	10
Jennet Cochrane, in Auchinseal, 40mks. val., 5sh 4d ; William Denniestoune, sert., 21lib fie, 10sh 6d ; Margt. Mountgomrie, servant, 18lib 13sh 4d fie, 9sh 4d,	2	3	0
Robert Blair, elder, yr., 20mks. val., 2sh 8d ; Jo. Blair, his sone, 6sh ; John Steinsoune, hervest fie, 7lib, is 3sh 6d,	0	18	2
Robert Blair, yor., ¹ yr., 20mks. val., 2sh 8d ; Isso. Parker, his spouse, 6sh ; Isso. Lang, sert., 10lib fie, 5s,	1	5	8
John Lylle, yr., 14lib val., 2sh 10d ; Margt. Orr, spouse, 6sh,	0	15	0
Robert Lylle, yr., 14lib. val., 2sh 10d ; Margt. Lylle, daur., 6sh ; Jennet Houstone, hervest fie 8 merks, 2sh 8d,	0	17	8
James Lylle, yr., 24lib val., 4sh 10d ; Jean Craig, his spouse, 6sh ; Robt., his sone, 6sh,	1	2	10
Ninian Parker, in Tore, 21lib val., 4sh 2d ; Isso. Fleeming, his spouse, 6sh ; Ninian, his sone, 6sh ; Mary Wright, sert., 14lib 13sh 4d fie, 7sh 4d ; Elspeth Park, sert., 12lib fie, 12sh,	2	7	6
James Laird, yr., 48lib val., 9sh 8d ; Agnas Parker, his spouse, 6sh ; Margt. Parker, sert., 10lib, 5sh ; James Parker, herd, 8lib fie, 4sh ; Neill Pettersoune, 4mks. hervest fie, 1sh 4d,	1	13	0
Matthow Parker, yr., 53lib 6sh 8d val., 10sh 8d ; Elspeth Tofts, his spouse, 6sh ; Ro. Scot, servant, 15lib 6sh 8d fie, 7sh 8d ; Elez. Campbell, servant, 14lib 6sh 8d fie, 7sh 2d ; Jennet Tofts, servant, 13lib fie, 6sh 6d,	3	2	0
Robert Lylle, in Torehill, 21lib val., 4sh 2d ; Elez. How, his spouse, 6sh,	0	16	2
James Lylle, in Hill, 47lib val., 9sh 6d ; Jean Park, his spouse, 6s ; Jennet Lylle, daur., 6sh,	1	7	6

¹ Yor. = younger.

Matthow Barr, in Butthall, 10lib val., 2sh, weiver, 6sh trade, 6sh pole; Jennet Kelso, his spouse, 6sh; Walter Barr, jorneyman, 6sh; and Margt., daur, 6sh,	£1 10 6
John Parker, in Thriplee, 24lib 10sh val., 5sh; Agnas Orr, spouse, 6sh,	0 17 0
John Watterstoune, in Lintwheet, 36lib 10sh val., 7sh 4d; Margt. Orr, his spouse, 6sh; John, his sone, 6s; Jennet, his daur., 6sh,	1 11 6
William Barr, in Hallhill, 36lib 13sh 4d val., 7sh 6d; Margt. Cochrane, his spouse, 6sh; Margt. and Agnes Barrs, childreine, each 6sh; Patt. Killoch, hervest fie 3lib., is 1s 6d; Euphame —, herd, no fie,	1 13 0
James King, in Mossyde, 16lib val.; Anna Baverage, his spouse; Margt. King, his daur.,	1 1 2
George Lang, in Coalboog, 40mks. val., 5sh 4d; Jonnet Caldwall, his wife, 6sh; Katharine McNeill, hervest fie 5lib, 2sh 6d,	0 19 10
Tho. Steinsoune, Beyond the Hill, 15lib val., 3sh; Jonnet Blair, his spouse, 6sh,	0 15 0
Elsbeth McArtour, in Manswray, 25mks. val., 3sh 4d; Robert, James, and Elezabeth, her childreine, each 6s.	1 7 4
William Rodger, yr., 20lib val., 4sh; Jennet Dick, his spouse, 6sh; Jonnet Caldwell, sert., 14lib 13sh 4d fie, 7sh 4d, ...	1 9 4
John Cochrane, in Hardgate, 25mks. val., 3sh 4d; Marie Orr, his spouse, 6s,	0 15 4
Jo. Miller, in Lochersydemyllue, Jean Fleming, his spouse, 20lib val.,	0 16 0
Ja. Stevinsoune, yr., 10lib val., 2sh; Helen Speir, his wife, 2sh; and Jonnet, his daur., 6sh,	1 0 0
James Aikine, in Kamehill, 50lib val., 10sh; Jean Allasoune, his spouse, 6sh; Elez. Boll, servant, 12lib fie, 12sh, ...	1 14 0
Jonnet Lochead, yr., 50lib val., 10sh; James, Wm., Robt., and Agnas, her bairnes, each 6sh; Margt. Lochead, sert., 17mks, fie, 5sh 8d,	2 11 8
James Black, in Lochersyde, 25mks. val., 3sh 4d; Agnas Dick, his spouse, 6sh; Jean Houstoune, hervest fie 6lib, is 3sh,	0 18 4
Robert Gardiner, yr.	

John Barr, in Bootstoune, 25lib val., 5sh ; Agnas Hamilton, his spouse, 6sh ; Marion Barbour, servant, 12lib fie, 12sh ; James Steinsoune, hervestman, 7mks. fie, 2sh 4d, ...	£1	11	4
John Orr, in Mains of Craigends, 25 merks val., 3sh 4d ; Jennet Lochead, his spouse, 6sh,	0	15	4
James Carswall, yr., 19mks. val., 2sh 8d ; Isso. Houstoune, his spouse, 6sh,	0	14	8
Wm. Caldwell, in Mains of Craigstoune, 10mks. val., 1sh 8d ; Marion Patiesoune, his spouse, 6sh,	0	13	8
John Shaw, yr.			
John Dick, yr., collier, 12sh ; Jennet Caldwell, his spouse, 6sh.	0	18	0
James Moodie, weiver, yr., 12sh trade and pole ; Margaret Laird, his spouse, 6sh ; Robert Johnstoune and James Orr, prentices, each 6sh,	1	10	0
Issobell Caldwell, yr., 10mks. val., 1sh 8d ; Isso. Lylle, daur., 6sh,	0	13	8
Arch. Arthour, in Nether Craigends, 100mks. val., 13sh 4d ; Jennet Terbert, his spouse, 6sh ; Rebecca, his daur., 6sh ; Agnas Love, sert., 14lib fie, 7sh ; Jonnett Begg, 8mks. hervest fie, 2sh 8d ; James Steinsoune, 8mks. and one half hervest fie, 2sh 10d ; Jo. Thomsoune, herd, 8lib fie, 4sh,	2	3	10
John Walker, yr., 60lib val., 12sh ; Jonnet Moriesoune, his sponse, 6sh ; Agnas, her sister, 6sh ; Jo. Barr, in hervest 6lib fie, 3sh ; James Hair, in hervest 4lib fie, 2sh ; Jonnet Scot, 6lib hervest fie, 3sh,	2	1	0
James Hair, taylior, yr., 12sh trade and pole ; Jeane Richie, his spouse, 6sh ; James Hair, his sone, 6sh,	1	4	0
John Cochran, in Aikens, 60lib val., 12sh ; Mary Arthour, his spouse, 6sh ; John Wood, 8lib fie, 4s ; Isso. Miller, servant, 6lib fie, 3sh ; Agnas Alexr., servant, 12lib fie, 6sh ; Ro. Love, in hervest 6lib fie, 2sh ; John Orr, in hervest 11mks. fie, 3sh 4d,	3	2	10
James Snodgrass, taylior, cotter, yr., 12sh trade and pole ; Helen Liddell, spouse, 6sh ; Wm., his sone, 6sh, ...	1	4	0
John Reid, yr., fled to Ireland.			
John Wallace, cotter, weiver, 12sh ; Jennet Laird, his spouse, 6sh,	0	18	0

James Patiesoune, yr., 21lib val., 4sh 2d; Margt. Liggett, his spouse, 6sh,...	...	...	...	...	...	£0 16 2
Wm. Merschell, in Manswray, cotter, workman, 6sh; Jean Reid, his spouse, 6sh, ...	...	...	...	...	...	0 12 0
William Orr, in Kilbarchane, workman, 6sh; Elez. Killoch, his spouse, 6sh; John Killoch, his father-in-law, 6sh; and Elezabeth Gibbe, his spouse, 6sh; Jean Killoch, daur, 6sh,	...	...	...	...	...	1 10 0
Tho. Miller, yr., mert., no stock, 12sh trade and pole; Jean Caldwell, his spouse, 6sh; and Christian Reid, servant, 16 merks fie, 5sh 4d. ...	...	...	...	...	...	1 9 4
James Bredine, cordoner, yr., 12sh trade and pole; Margt. Merschell, his spouse, 6sh,...	...	...	...	...	...	0 18 0
James Arthour, yr. 10 val., 2sh; Jean Thomsoune, his spouse, 6sh; Isso. Stewart, servant, 4lib fie, 4sh, ...	...	...	...	...	...	1 4 0
Robert Speir, mert., yr., no stock, 12sh; Mary Simpsoune, his spouse, 6sh, ...	...	...	...	...	...	0 18 0
Francis Houstoune, weiver. yr., no stock, 12sh trade and pole; Catharine How, his spouse, 6sh. ...	...	...	...	...	...	0 18 0
John Aikine, mert., yr. no stock, 12sh; Elez. Aikine, his spouse, 6sh,...	...	...	...	...	...	0 18 0
Margt. Barbour, weidow, yr., 8lib val., 1sh 8d; Margaret Love, her daur., 6sh, ...	...	...	...	...	...	0 13 8
Robert Taylour. yr., 6sh; Jean Houstoune, his spouse, 6sh; Issobell Houstoune, her sister, 6sh, ...	...	...	...	...	...	0 18 0
Robert Love, smith, yr.						
James Rodger, fled to Ireland.						
James Love, flesher, yr., 12sh. trade and pole; Margt. Innice, his spouse, 6sh, ...	...	...	...	...	...	0 18 0
Umphra Barbour, yr., 4lib val., 10d; Mary How, his spouse, 6sh, ...	...	...	...	...	...	0 13 0
John Glen, yr., 4lib val., 10d; Marion Orr, his spouse, 6sh,...	...	...	...	...	...	0 12 10
Thomas Young, mert., yr., worth 500mks., and wtin. 5000mks., 2lib 10sh; Margaret Veitch, his spouse, 6sh, ...	...	...	...	...	...	3 2 0
Wm. Aikine. yr., workman, 6sh; Mary Allasoune, his spouse, 6sh, ...	...	...	...	...	...	0 12 0
Marion Orr, weidow, yr., 4mks. val., 8d. ...	...	...	...	...	...	0 6 8
Robert Lylle, church officer, 6sh; Jennet Fecknie, his spouse, 6sh, ...	...	...	...	...	...	0 12 0
John Petersoune, yr.						

John Load, taylior, yr., 12sh trade and pole ; Jean Kerr, his spouse, 6sh,	£0	18	0
Jonnet Miller, yr., 4lib val., 10d ; George Sinkler, sone, 6sh, John Gardner, workman.	0	13	0
James Park, yr., workman, 6sh ; Jonnet M'Kemie, his wife, 6sh,	0	12	0
Robert Gibb, yr., carier, 6s ; Jean Reid, his spouse, 6s. Archibald Scott, yr.			
Robert Wodrow, yr., wreight, 12sh, trade and pole ; Elspe Clymie, his spouse, 6sh ; Agnas Erskine, sert., 12lib fie, 10sh,	1	10	0
Jonet Fleeming, yr., weidow, and Catharine Aikine, her daur., each 6sh,	0	12	0
Wm. Broune, mert., yr., 12sh ; Issobell Allasoune, his spouse, 6sh ; Catharine Cochrane, his moyr., 6sh,	1	4	0
William Loads, tayliors, elder and yor.			
John Young, yr., workman, 6sh ; Elspeth Fyfe, his spouse, 6sh, Margt. Pettersoune, yr., and Jonnet, her sister, each 6sh, ...	0	12	0
Margt. Pattiesoune, yr.	0	12	0
John Adam, couper.			
Robert Miller.			
William Cuninghame, of Craigends, heretor, above 1000lib val., 24lib 6sh ; his lady and four childreine, each 6sh ; Alexr., William, and John, his sones, each 3lib 6sh ; William Alexr., his servant, 40lib fie, 1lib 6sh ; Wm. Inglice, sert., 23lib fie, 17sh 6d ; Archibald Scott, servant, 24 fie, 18sh ; Alexr. M'Alister, sert., 20lib fie, 16sh ; Mary Collquhoune, servant, 30lib fie, 1lib 6sh ; Jean Colquhoune, sert., 17lib fie, 14sh 6d ; and Anna Angus, sert., 14lib fie, 13sh, mde. 42lib,	41	2	10

The Lands of Over Johnstone.

James King, yr., 16lib val., 3sh 2d ; Agnas Baverage, spouse, 6sh ; Margaret King, his daur., 6 sh.	1	1	4
James Semple, yr., 31lib 6sh 8d val., 6sh 4d ; Isso. King, his spouse, 6 sh.	0	18	4
William Aikine, 22lib 13s 4d val., 4sh 6d ; Jennet Craig, his spouse,	0	16	8

Wm. Thomsoune, cotter, shoemaker, 12sh; Agnas Lockert, his spouse, 6sh,	£0 18 0
Wm. Aikine, in Bordsyeard, weiver, 14lib val., 12sh trade and pole; Jonnet Reid, his spouse, 6sh; Jennet Allan, his moyr., 6sh; Jean Aikine, 7 mks. hervest fie, 2sh 4d.	
Rich. Allasoune, wright, 12sh trade and pole; Catharine Fleeming, his spouse, 6 sh; Jonnet, his daur., 6sh, ...	1 4 0
Mr. James Stirling, minister, 3lib 6sh; Margt. Dunlop, his spouse, 6sh; Jean and Bessie Stirlings, childreine, each 6sh; James Wayllie, servant, 8lib fie, 4sh; Jennet Murdoch, sert., 14lib fie, 7sh,	5 7 0

Clippins.

Hugh Cochrane, portioner, yr., 48lib 13sh 4d val., but hath 110mks. more val., is 11lib 10sh 6d pole, besides generall pole; Margt. Cochrane, his spouse, 6sh; Hugh, Jean, Elez., Ann, Robert, John, and Alexr. Cochranes, his childreine, each 6sh; John Henderson, servant, 20lib fie, 16s; Mary Hendersoune, sert., 14lib 13sh 4d fie, 13s 4d.	5 7 10
Robert Stewart, cottar, yr.	
Jonnet Shaw, in Linwood, living on charity.	
Eupham Park, cotter, 6sh,	0 6 0

Law of Kilbarchane.

Thomas Bredine, in Lawland, 22lib val., 4sh 6d; Jennet Merschell, his spouse, 6sh; Jennet Merschell, sert., 10lib fie, 5sh; Mary Semple, 4 lib hervest fie, 2sh,	1 0 8
John How, of Braes, 50 mks. val., 6sh 8d; Margaret Tarbert, his spouse, 6sh,	0 18 8
William Bredine, weiver in Hairlawes, 15lib val., 12sh trade and pole; Jonnet Laird, his spouse, 6sh....	0 18 0
Andrew Wilsoune, in Goldenknows, 12lib val., 2sh 6d; Marie Craig, spouse, 6sh,...	0 14 6
Jennet Callum, 12lib val., 2sh 6d; John Pettersoune, her sone, weiver, 12sh; John Thomsoune, journeyman, 12sh.	1 12 6

John Aikine, weiver in Todholes, 26mks. val, 3sh 6d, 6sh trade, 6sh pole; Patrick Killoch, prentice, 6sh; Robt. Cochrane, journeyman, 12sh, £1 10 0
John Speir, in Wardhouse, 51mks. val., 6sh 8d; Jean Speir, his mother, and Jean and Agnas, his sisters, each 6sh; Robert Wodrow, sert., 8 lib 13sh 4d fie, 4sh 4d. ... 1 14 4
James Young, ¹ in Weitlands, 46lib val., 9sh 2d; Jean Cald- wall, his spouse, 6sh; Margt., his daur., 6sh; Wm. Young, his brother, 6sh; Elezabeth Aikine, servant. 12lib fie, 12sh, 1 19 2

Dundonald's Lands.

John Greinleis, portioner of Muirehead, 12lib val., 2sh 6d; Catharine Cochrane, his spouse, 6sh, 0 14 6
Hugh Walker, weiver, por. yr., 5lib 11sh val., 12sh trade and pole; Agnas Stewart, his spouse, 6sh; William Barr and John Stewart, prentices, each six shill., 1 10 0

The Lands of Blackstoune.

Alexr. Naper of Blackstoune, gentleman, 3lib 6sh; Anna Naper, goodmother, 1lib 3d pt. of his pole; Cat. Naper, his lady, 6sh; Jo., Alexr., Margt., and Anna Napers, childreine, each 6sh; David M'Alpie, sert., 40lib fie, 1lib 6sh; John Foster, sert., 24lib fie, 18sh; Ro. M'Inlay, sert., 20lib fie, 16sh; Nicolas M'Alpie, sert., 24lib fie, 18sh; Agnas Cumine, sert., 16lib fie, 14sh; Margt. Christie, sert., 14sh; Catharine Patiesoune, sert., 16lib fie, 14sh—mde. in all 11lib 12sh,... .. 11 12 0
Wm. Thomsoune, weiver, in Blackston, 12sh; Isso. Thom- soune, his spouse; Margt. Gemmell in Blackstoune, ... 0 18 0
John Caldwell, in Nether Blackstoune, 44lib val., 9sh; Jean Boll, his spouse, 6sh; Elspeth Caldwell, his daur., 6sh; Jonnet Clerk, sert., 16lib fie, 14sh, 2 1 0

¹ On the lintel of one of the doors at Weitlands may be seen the inscription—I Y I C 1688—
which in all likelihood stands for "James Young and Jean Caldwell" his wife; the date is prob-
ably that of their marriage.

Wm. Boog, yr., 35lib 16sh val., 7sh 2d ; Elspeth Boll, his spouse, 6sh ; Jean and Catharine, his daurs., each 6sh, ...	£1	11	6
John Calbreath, yr., 22lib 11sh val., 4sh 6d ; Issa. Calbreath, his spouse, 6sh ; Margt. Semple, herd, 4lib fie. 2sh, ...	0	18	6
Patt. Pettersoune, yr., in Selvieland, 57lib 13sh 4d val., 11sh 4d ; Helen Cumine, his spouse, 6sh ; Ro. Shaw, servant. 18lib fie, 9sh ; Jennet Pettersoune, sert., 10lib 13sh 4d fie, 5sh 4d ; Margt. Pettersoune, sert., 14lib fie, 7sh ; Margt. Baird, sert., 10lib 13sh 4d fie, 5sh 4d. ...	3	14	4
James Semple, in Midletoune, 89lib val., 18sh ; Margt. Arthour, his spouse, 6sh ; Wm., Mary, and Agnas, his bairnes, each 6sh ; John Arthour, his brother-in-law, 6sh ; Robert Dick, sert., 20lib fie, 10sh ; Ja. Johnstoune, sert., 10lib fie, 5sh ; Jean Greive, servant, 14lib 13sh 4d fie, 7sh 4d, ...	4	14	4
Hugh Walker, yr., weiver, 12sh ; Jennet Walker, sister, 6sh ; James Walker and Ro. King, prentices, each 6sh, ...	1	10	0
Robert Ross, nottar publick, 4lib 6sh ; Androw, Helen, Robert, Agnes, and Elizabeth Rosses, his childreine, 1lib 10sh, ...	5	16	0
Wm. Gardiner and Wm. Aikine, servants to Robt. Ross, each 22lib fie, 11sh each ; Jonnet Lylle, sert., 12lib fie, 6sh ; and Jean Fergow, sert., 6lib fie, 3sh, and 6sh each generall pole, ...	2	15	0
Christian Houstonne, in Linwood, 19lib val., 3sh 10d ; George, Margt., and James Semples, childreine, each 6sh ; Ja. Cumine, sert., 20lib fie, 10sh ; Jonnet Steinsoune, 14lib 13sh 4d fie, 7sh 4d ; Issa. Simpsons, servant, 20mks. fie, 6sh 8d ; Agnas How, sert., 12lib fie, 6sh ; Agnas Semple, her sister-in-law, 6sh ; Wm. King, hervest fie 8lib. is 4sh ; John Cumine, hervest fie 8lib, 4sh, ...	4	13	8
Margt. Boog, cotter, yr., ...	0	6	0
Elspet Lamont, cotter, yr., ...	0	6	0
Wm. Cumine, wright, 12sh ; Agnas Calbreath, spouse, 6sh ; John Cumine, prentice, 6sh, ...	1	4	0
John Cumine, cotter, dryster in Linwood, 6sh ; Helen Arthour, his spouse, 6sh, ...	0	12	0
Robert Boog, cordoner, yr., 12sh trade and pole ; Agnas Arthour, his spouse, 6sh, ...	0	18	0

Robert Barr, cotter, yr.									
Andrew Gillies, cotter, yr.,	...	...	...	...	...	£0	6	0	
Jennet Arthour, weidow, yr., 6sh ; Jean Stewart, her daur.,									
6sh.,	...	...	...	...	...	0	12	0	
Peter Selatter, weiver, yr., 12sh ; Jonnet Selatter, his daur,									
6sh, ...	...	...	...	...	...	0	18	0	
Wm. Andersoune, under milluer in Linwood, 6sh ; Jean, his									
daur., 6sh ; Jean Shaw, his spouse, 6sh, ...	...	...	...	...	...	0	18	0	
John Johnstoune, workman, yr., 6sh ; Margt. Caldwell, his									
spouse, 6sh ; Jean Merschell, good-mother, 6sh ; John									
Clark, weiver, 6sh,...	...	...	...	...	...	1	4	0	
Wm. King, workman, 6sh ; and Agnas, his daur., 6sh ; Jo.									
Clerk, ...	...	...	...	...	...	0	12	0	
Margt. Semple, in Myllne of Cart, 22lib 6sh val., 4sh 6d ;									
Agnas Baird, servant, 14lib fie, 7sh ; Margt. Park, 12lib									
fie, 6sh, ...	...	...	...	...	...	1	15	6	
James Semple, yr., 22lib 6sh val., 4sh 6d ; Anna Cumine, his									
spouse, 6sh ; Jonnet Johnstoune, sert., 20mks. fie, 6sh 8d.						1	10	0	

The Lands of Selvieiland.

Alexr. Brisbane, por. of Selviland, 250mks. val., 4lib 6sh ;									
John Whytehill, sert., 20lib fie, 10sh ; Jo. Aikine, sert.,									
9lib fie, 4sh 6d ; Anna Speir, sert., 16lib fie, 4sh, ...						6	6	6	
Thomas Gibsoune, yr., 16lib val., 3sh 2d ; Jean Lylle, his									
spouse, 6sh ; Mary Barr, sert., 14mks. fie, 4sh 8d, ...						1	5	10	
Robert Gibsoune, yr., 41lib 18sh 4d val., 8sh 6d ; Christian									
Lang, his spouse, 6sh ; Margt. and Catharine, his daurs.,									
each 6sh, ...	...	...	...	...	...	1	12	6	

The Lands of Ramphorlie.

Robert Orr, in Barnbrock, 25lib val., 5sh ; Jonnet Cumine, his									
wife, 6sh ; Agnas Caldwell, in heruest 6 lib fie, 3sh, ...						1	11	0	
James Orr, yr., 25lib val., 5sh ; Isso. Orr, his spouse, 6sh ;									
Jennet Jamiesoune, sert., 16lib fie, 14sh, ...						1	11	0	
Wm. Aikine, in Barnbeth, 50mks. val., 6sh 8d ; Jonnet Aikine,									
his spouse, Jo. and Margt. Aikines, childrene, each 6sh ;									
Jennet Aikine, servaut, 12lib fie, 12sh, ...	...	...	...	...	...	2	2	8	

James Taylior, yr., 25mks. val. ; Jannet Sheirer, spouse, ...	£0	15	4
Margt. Caldwell, yr.			
James Park, yr., 25mks. val., 3sh 4d ; Jean Maxwell, his spouse, 6sh ; Margt. Aikine, sert., 16lib fie, 14sh, ...	1	9	4
Matthow Aikine, in Barmufflock, 25lib val., 5sh ; Agnas Orr, his spouse, 6sh ; James and Jonnet, childreine, each 6sh, ...	1	9	0
John Aikine, 25lib val., 5sh ; Jean Allasoune, his spouse, 6sh ; Margt. Lindsay, sert., 11lib 8sh fie, 5sh 8d, ...	1	8	10
George Lylle, in Hatoune, 40mks. val., 5sh 6d ; Jonnet Reid, his spouse, 6sh, ...	0	17	6
Hugh Allan, in Shillingworth, 50mks. val., 6sh 8d ; Jean Smith, his wife, 6sh, ...	0	18	8
James Houstoune, yr., 50mks. val., 6sh 8d ; Margt. Black, spouse, ...	0	18	8
Robert Cochrane, yr., 25mks. val., 3sh 4d. ; Margt. Lang, spouse, 6sh ; Jean Parker, 9lib 6sh 8d fie, 5sh, ...	1	6	4
Hugh Cochrane, yr., 25mks. val., 3sh 4d ; Mertha Kerr, spouse, 6sh,...	0	15	4
Androw Steinsoune, in Broounocklie, val. 63lib 6sh 8d, 12sh 8d ; Cath. Lylle, his spouse, 6sh, ...	1	6	0
John Thomsoune, in Dubsyde,			
John Speir, weiver, yr., 12sh, ...	0	12	0
James Steill, in Priestoune, 25mks. val., 3sh 4d ; Jonnet Androw, spouse ; Sarah Ferguson, servt., 10lib fie, ...	1	6	4
Ninian Orr, in Burnsyde, cordoner, 5mks. val., 12sh trade and pole ; Jennet Parker, his spouse, 6sh, ...	0	18	0
Margt. How, in Horsewood, 10lib val., 2sh ; Margt. Parker, daur., 6sh, ...	0	14	0
Wm. Parker, yr., 10lib val., smith, 12sh trade and poll ; Elez. Love, his spouse, 6sh, ...	0	18	0
Wm. Lang, yr., 40mks. val., 5sh 4d ; Jonnet Semple, his wife, 6sh ; James and Jean, his bairnes, each 6sh, ...	1	10	0
Hugh Kelso, in Golkball, 8mks. val., taylior, 12sh trade and poll ; Margt. Kelso, his sister, 6sh, ...	0	18	0
Thomas Steinsoune, in Calsyde, 25lib, 5sh ; Helen Speir, his spouse, 6sh ; Agnas Lennox, his servant, 12lib fie, 12sh, ...	1	9	0
John Adam, in Clevans, 13lib val., 2sh 8d ; Agnas Andrew, his spouse, 6s, ...	0	14	8

The Lands of Watterstoune.

David Wayllie, 26lib val., 5sh 2d ; Barbara Keneddie, his spouse, 6sh,...	...	...	...	...	...	£0 17 4
John Allasoune, 11lib val., 2sh 2d ; Cath. Miller, his wife, 6sh,						0 14 2
Wm. Caldwell, yr., 10lib val., 2sh ; Elspeth Mitchell, his spouse, 6sh ; and Wm., his sone, 6sh, ...	...	...	...	...	...	1 0 0
John Orr, heretor, yr., 20mks. val., 6sh ; Jean Wilsoune, his spouse, 6sh,...	...	...	...	...	...	0 12 0
James Wilsoune, Between the Hills, 36lib val., heretor, 1lib 6sh ; James and Anna, childreine, each 6sh ; James Lylle, 6lib hervest fie, 3sh ; Margt. Dick, 5lib, hervest fie, 2sh 6d, ...	...	...	...	...	...	2 3 6
Wm. Wallace, yr., 40mks. val., 5sh 4d ; John Wallace, his sone, 6sh, ...	...	...	...	...	...	0 17 4
Wm. Lylle, cordoner, 12sh trade and pole ; Margt. Thomsoune, his spouse, and James Lylle, his sone, each 6sh,...						1 4 0
Robert Gardiner, in Booghouse, 15lib val., 3sh ; Isso. Miller, his spouse, 6sh ; Margt. and Jean, his daurs., each 6sh,						1 7 0
Alexr. Miller, yr., 5lib val., 1sh ; Margt. Barr, his spouse, 6sh,						0 13 0
William How, ordinar workman, 6sh, ...	...	...	...	...	...	0 6 0
John Thomsoune, yr., 15lib val., 3sh ; Marion Lylle, his spouse, 6sh ; John Thomsoune, his sone, shoemaker, 12sh,						1 7 0

Windiehill.

Richard Hunter, 44lib 9sh val., 9sh ; Beatrix Hamiltoune, his spouse, 6sh,...	1 1 0
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The Lands of Fulltouns.

Wm. Broune, in Little Fulltounne, 84lib val., 17sh ; Jonnet Cochrane, his spouse, 6sh ; Isso. Cochrane, sert., 10lib 13sh 4d, 5sh 4d ; Mary Cochrane, sert., 8lib 13sh 4d fie, 4sh 4d, ...	—	2 10 8
Wm. Ferrier, cotter, and Mareon Lyell, spouse, ...	...	...	...	...	...	0 12 0
Wm. Stewart, cotter, yr., and Isso. Cuninghame, his wife, 6sh each ; Issobell Stewart, ...	...	...	...	...	...	0 18 0

Wm. Hendersoune, and Helen Hair, spouse; Jonnet Lyell, his niece,	...	...	...	...	...	...	...	£0 18 0
John Steill, on charity.								
John Caldwell, weiver in Moorefoot, 12sh trade and pole ;								
Margt. Arthour, spouse, 6sh ; John Steill, prentice, 6sh,								1 4 0
John Wallace, yr., his wife, on charity.								
James Broune, in Meikle Fulltoun, 60lib val., 12sh ; Margt. Orr, his spouse, 6sh ; Jennet Orr, his mother-in-law, 6sh ;								
Marion Cochrane, his servant, 13lib 6sh 8d fie, 6sh 8d ;								
Bessie Orr, his servant, 8mks. fie, 2sh 8d,	...	...						2 12 0
John Pettersoune, cotter, and Marion Alexander, yr.,	...							0 12 0
John Broune, yr., 44 val., 3sh 10d ; Jean Neilstoune, his spouse, 6sh ; Margt. Laird, his moyr.-in-law, 6sh ; Jo. Moodie, servant, 16lib 16sh 8d fie, 8sh 4d ; Anna Daff, sert., 9lib fie, 4sh 6d ; Elez. Reid, spouse to John Moodie, 6sh,	...	...	...	...	...	...	...	2 16 6
James Kerr, weiver, 12sh trade and poll ; Catharine Gillies, his spouse, 6sh ; Jo. Kerr, his sone, 6sh,	...	...						1 4 0
James Hall, in Green, 30lib val., 6sh ; Anna King, his spouse, 6sh,	...	...	...	...	...	...	...	0 18 0
Issoball Cuninghame, cotter, 6sh ; Agnas Barr, her daur., 6sh.								

Hair's Pennell.

Gabriel Hendersoune, in Craigwoodie, 23lib 10sh val., 4sh 8d ;								
Margt. Breadie, his spouse, 6sh,	...	...	...	...				0 16 8
Octor Tarbert, in Hareswall, 14lib val., 2sh 10d ; Jean Adam, his spouse, 6sh,	...	...	...	...	...	...		0 15 0
Wm. Cochrane, yr., 26lib 10sh val., 5sh 6d ; Marion Simpson, his moyr., 6sh,	...	...	...	...	...			0 17 8
James Wayllie, in High Pennell, 26lib 10sh val., 5sh 6d ;								
Mary Orr, his spouse, 6sh,	...	...	...	...				0 17 8
James Wallace.								

Barr of Kilbarchane.

James How, in Barr, 50lib val., 10sh ; James Cordonier, servant, 12lib fie, 6sh ; Jean Liggett, sert., 14lib 13sh 4d fie, 7sh 4d ; Mary Grieve, sert., 14lib fie, 7sh,						2 14 4
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Thomas Aikine, yr., 25lib val., 5sh ; Jonnet Cochrane, his spouse, 6sh ; Isso. Allasoune, sert., 14lib fie, 7sh ; Jonnet Aikine, hervest fie 6lib, 3sh,	£1 13 0
Wm. How, yr., collier, 6sh ; and Margt. Clymie, his spouse, 6sh,	0 12 0

The Lands of Auchinames.

Matthow Aikine, yr., 24lib val., 4sh 10d ; Margt. and Jonnet Aikines, childreine, each 6sh ; Isso. Aikine, sister, 6sh, ..	1 8 10
John King, in Yeardfoote, 15lib 5sh 8d val., 3sh 8d. and 12sh trade and pole ; Jonnet Cordoner, his spouse, 6sh ; Margt. King, his daughter, six shillings,	1 4 0
William Houstoune, in Pishenlinne, 24lib 10sh val., 5sh ; Elspe Caldwell, spouse, 6sh ; Robert Houstoune, his sone, 6sh,	1 3 0
James Barbour, in Overtoune, 81lib 13sh 4d val., 16s. 4d ; Bessie Houstoune, his spouse, 6sh ; James and Mary Barbours, childreine, each 6sh,	2 0 4
John Hair, in Collochanch, 49lib val., 9sh 10d ; Elezabeth Wilsoune, his spouse, 6sh ; Andrew Clymie, sert., 20lib fie, 10sh ; Margt. Wilsoune, 8mks. hervest fie, 2sh 8d ; Cath. Aikine, 6lib hervest fie, 3sh,	2 3 6
James Terbert, yr., weiver, 12sh trade and pole ; Elez. How, his spouse, 6sh,	0 18 0
Wm. Gardiner, in Glentyane, ventiner, 4lib val., 10d ; Jean Drumont, his spouse, 6sh ; Jennet Gardiner, sert., 13lib 6sh 8d fie, 6sh 8d,	1 5 8
James Hair, in Mains, 24lib val., 4sh 10d ; Jean Calum, his spouse, 6sh,	0 17 0
John Love, in Banks, 25mks. val., 3sh 4d ; Elspe Hatrig, his spouse, 6sh,	0 15 4
James Jacksoune, in Mains, 24lib 10sh val., 5sh ; Wm., Issobell, and Jonnet Jacksounes, childreine, each 6sh, ...	1 9 0
John Young, in Glentyane, 6lib val., bleitcher, 12sh trade and pole ; Jean Houstoune, his spouse, 6sh,	0 18 0
Robert Houstoune, flesher, yr., 7lib 10sh val., 12sh trade and pole ; Isso. Crafoord, his spouse, 6sh,	0 18 6

John Speir, yr., 5lib val., 1sh ; Isso. Jamiesoune, his spouse, 6sh ; John Speir, weiver, his sone, and Issobel, daughter, 12sh trade and pole,	£1	5	0
John Orr, in Mains, 20lib 10sh val., 4sh 2d,	0	10	2
Wm. Wodrow, in Nivine Croft, 20lib val. ; Margaret Duncan, spouse,	0	14	0
Wm. Breadine, in Lochpen, 16lib val., 3sh 2d ; Jonnet Barr, his spouse, 6sh,	0	15	4
James Speir, in Robbstoune, 24lib 10sh val., 5sh ; Jonnet Tarbert, his spouse, 6sh ; Ja. Speir, his sone, 6sh, ...	1	3	0
James Cumine, in Laumarnock, 24lib 10sh val., 5sh ; Euphame Eweing, his spouse, 6sh ; James Cumine, his sone, 6sh ; Elspeth Bool, servant, 13lib fie, 6sh 6d.,	1	16	0
John Mountgomrie, yr., 10lib val., 4sh ; Marion Allan, spouse, 6sh,	0	14	0
Issobal Adam, cotter, yr.,	0	6	0
Wm. Love, in Gladstoune, 50mks. val., 6sh 8d ; Margt. Baverage, spouse, 6sh,	0	18	8
John Barbour, yor. yr., 25lib val., 5sh ; Jean Wodrow, his his spouse, 6sh,	0	17	0
John Love, in Wardend, 46lib val., 9sh 2d ; Margt. Adam, his spouse, 6sh ; Margt. Pettersoune, 6lib hervest fie, 3sh,	1	4	2
James Love, yr., 22lib 6sh 8d val., smith, 12sh trade and pole ; Elez. Reid, his spouse, 6sh ; Margt. Love, sert., 12lib fie, 12sh,	1	10	0
Thomas Houstoune, in Mains, 40lib 10sh val, 8sh 2d ; Elspet Orr, his moyr., 6sh ; Jean Houstoune, sister, 6sh, ...	1	6	6
John Murdoch, in Cartsyde, weiver, 25lib val., 12sh trad and pole ; Jonnet Neil, his spouse, 6sh,	0	18	0
Alexr. Speir, in Kublestoune, 49lib val., 9sh 10d ; Margt. Blair, his spouse, 6sh ; Ro. Speir, servant, 19lib 6sh 8d fie, 4sh 8d ; Jennet Reid, sert., 14lib fie, 7sh ; Margt. Lang, sert., 16lib fie, 8sh ; Hugh Wayllie, in hervest 8lib fie, 4sh ; Elspet Scott, 7lib 6sh 8d fie, 3sh 8d ; Margt. Crafoord, herd, 5lib 13sh 4d. fie, 2sh 10d,	3	15	0
James Houstoune, in Glentyane Myllne, 6sh ; Jonnet Ouplay, his spouse, 6sh ; James Houstoune, his sone, 6sh, ...	0	18	0
Wm. Houstoune, weiver, yr., 12sh trade and pole ; Margaret Ouplay, his spouse, 6sh,	0	18	0

James Wodrow, in Lawmarnock, 49lib val., 9sh 10d; Margt.									
Orr, his spouse, 6sh,	...	...	...	...	...	£1	1	10	
John Wodrow, yr., 12lib 10sh val., 2sh 8d; Matt. Wodrow,									
shoemaker, 12sh trade and pole, ...	...	...	...	...	...	1	0	6	
Issoball Adam, cotter, yr., 6sh,...	...	...	...	...	...	0	6	0	
John Barbour, elder, yr.; Elspeth Blair, his spouse, ...	...	...	...	...	...	0	12	0	
John Craig, in Cartsyde, 24lib 10sh val., 5sh; Margt. King,									
his spouse, 6sh, ...	...	...	...	...	...	0	17	0	
John Reid, weiver, yr., 12sh trade and pole; Geills Mount-									
gomrie, his wife, 6sh, ...	...	...	...	...	...	0	18	0	
Alexr. Steill, weiver, yr., 12sh trade and pole; Margt. Aikine,									
his wife, 6sh, ...	...	...	...	...	...	0	12	0	
John Houstoune, in Glentyane, and his wife, ...	...	...	...	...	...	0	12	0	

The poll list for Kilbarchan Parish was taken by William Cunningham, of Craighends; George Houston, of Johnstone; and Robert Ross, their clerk, and delivered at Paisley 28th October, 1695.

Note on CLIPPENS SUCCESSION by DAVID SEMPLE, F.S.A.

This succession has been in the Court of Chancery in England, and in the Court of Session, Scotland, twenty-five years. Clippens estate has been settled on Hugh Ferrier, the lineal descendant of Mary Cochran, but the personal estate is still in Court. The claimants to this personal succession are legion, and have appeared from every part of the world. The child Hugh, in the roll, had five children, John, Margaret, Alexander, Mary, and Hugh. John had five children, Hugh, Peter, Mary, Joan, and Janet. Hugh, Mary, Joan, and Janet all died without issue. Margaret was married to Archibald Wilson, whose descendants are now extinct. Alexander died unmarried. Mary was married to John Ferrier, and she had several grandchildren alive in 1836. Alexander and Hugh died without issue. The child Jean, in the roll, married William Semple, in Middleton, and had two grandchildren alive in 1836. The child Elizabeth, in the roll, married Andrew Arthur, in Barr, and had four grandchildren alive in 1836. The child Ann, in the roll, married John Anderson, in Burnsyde, and had one grandchild alive in 1836. The child Robert, in the roll, died unmarried. The child John, in the roll, had no grandchildren living in 1836, but several great-great-grandchildren. The child Alexander, in the roll, died unmarried in 1775. Peter Cochran, commonly

called Dr. Cochran, had gone to India in his youth, amassed an immense fortune, returned to Scotland in 1817, died in 1831, and his son died in 1835 without issue. The chief claimants in Scotland are descendants of aunts and descendants of grand-uncles and grand-aunts of the Doctor. Great numbers of claimants have made inquiries after the money, but only a few have come into Court. The descendants of Mrs. Wilson, aunt of the Doctor, being all extinct, all claimants through her are fictitious, and their fabricated lines of propinquity will not bear the test of inquiry. James Braidwood, alleging himself to be a descendant of Elizabeth Wilson, a daughter of Margaret Cochran, raised an action, which was dismissed. Elizabeth Wilson, the ancestress of Braidwood, belonged to a different family. The next claimant was Robert Paton, a great-great-grandchild of the child Elizabeth, in the roll, who raised an action in 1855, which was decided by a jury against him in 1859. He stated that Hugh and Margaret Cochran had only three children, Hugh, Elizabeth, and Alexander, but the poll rolls reveal the fact that there were seven children—Hugh, Jean, Elizabeth, Ann, Robert, John, and Alexander. The next claimant who raised an action was Neil Cochran. Mrs. Cochran was owner of Burnside, in Lochwinnoch, which she disposed to her child Robert, in the roll, and he was called Robert Cochran *of* Burnside. He let the farm to a Robert Cochran, and he was called Robert Cochran *in* Burnside. Neil Cochran claimed as a descendant of Robert Cochran *of* Burnside, and had his case set down for a jury trial in 1859, when he discovered he was a descendant of Robert Cochran *in* Burnside, and abandoned his case. He was no relative of the bachelor laird, but a descendant of the married tenant. The next person who instituted legal proceedings is John M'Lachlan, Kilmarnock, who claims as a great-great-grandson of the child John. He may be a descendant of *a* John Cochran, but he is not the descendant of *the* John Cochran mentioned in the poll roll. The claimants Paton, Cochran, and M'Lachlan all alleged that Mrs. Ferrier was illegitimate, and claimed to be next-of-kin to the Doctor. The grand-parents of both Paton and M'Lachlan (if the propinquity of the latter was correct) being dead previous to 1831, Paton and M'Lachlan, consequently, cannot be the next-of-kin to the Doctor, while several grandchildren of the grand-aunts of the Doctor, who are two degrees nearer, were alive at the death of his son in 1835. These two claimants, Paton and M'Lachlan, if the propinquity of the latter were true, can never succeed in their pretended right. Neither the great-great-grandchildren, nor even the grand-children of Jean, Elizabeth, Ann, and John

need distress themselves about the money, because that line can never establish the unfounded allegation that Mrs. Ferrier, the lawful daughter of Hugh Cochran, sister of John Cochran, and aunt of the Doctor, was illegitimate. Jean Cochran was the great-grandmother of the compiler of the present publication (sc. David Semple); and his father, John Semple, who was alive at the death of the Doctor's son, knew all his Semple and Cochran relations, and particularly the child Alexander, in the roll, commonly called Sergeant Cochran, his and the Doctor's grand-uncle, who died in 1775, with whom he had many conversations in his youth.

Note on the SEMPLES OF MIDDLETON by DAVID SEMPLE, F.S.A.

William Semple is the great-grandfather of the compiler of the present publication. He married Jean, eldest daughter of Hugh Cochran, of Clippens, in 1705. Tradition has handed down that this family had been tenants in Middleton for 400 years. The compiler, however, is never satisfied with these oral accounts (which can be altered to assume a magnified or distorted form according to the enthusiasm of the narrator, to impose on the credulous), unless they are corroborated by an authentic document, which continues always the same. The first written evidence the compiler found was in the Court Books of the Regalitie of Paisley, under date 1st April, 1596, when John Semple, tennant in Middeltoun, pursued Steven Cumming, in Candraneburne, for payment of 4lib money, the price of 6 bolls of black oats, at 13sh. 4d. per boll; and xxiii sh. for half a boll of gray corne and seconds. Another entry in the same Court Books, under date 28th July, 1598, when John Vause, the Fiscal, complained against William Sempl, Burgess of Dumbarton, and John Sempl, in Middeltoun, for invading each other with drawn swords. John Semple appeared, and confessed that he "drew ane sword and struck the said William"; and Gavand Stewart appeared for William Semple, and denied the complaint. The Fiscal then proved it, when the parties were fined in x. libs each for a breach of the peace. The family of Semple continued in the farm of Middleton from 1596 till 1852, in lineal descent from 1st John the *gladiator*, as follows:—2d, Thomas; 3rd, Andrew; 4th, James; 5th, William; 6th, James; 7th, James; and 8th, James Semple—a period of 256 years, embracing eight generations. All the receipts for the rents from 1666 to 1852, inclusive, a period of 187 years, have been preserved, and are bound in two volumes, in the possession of the last tenant, Mr. James Semple.

CHAPTER IX.

KILBARCHAN DURING THE EIGHTEENTH CENTURY.—ECCLESIASTICAL AND EDUCATIONAL AFFAIRS AND THE PROVISION FOR THE POOR.

The twa best herds in a' the wast,
That e'er gae gospel horn a blast,
These five and twenty simmers past,
 Oh ! dool to tell,
Hae had a bitter black outcast
 Atween themsel.

—Burns.

Parish ministers in the eighteenth century—Johnstone—Warner, the agriculturist—Maxwell, contributor to the Old Statistical Account—The Secession Congregation at Burntshiels—The Burgher Kirk and its ministers—M'Cara—Lindsay—Wylie—Relief congregation at Kilbarchan—The Church and its first minister, John Maclaren—A new parish church at Kilbarchan—Two classes of heritors—A new manse—Latin inscriptions—EDUCATIONAL—Schools and schoolmasters—Tenent—Cowie, the recalcitrant—Reid, the unencouraged—Michael Garner—Simson—Ferguson—Manson—The school of 1751—Rebuilt in 1782—School at Burntshiels—Hallam—Porterfield, the cobbler—THE POOR—How the Session provided for them—A badge given to the deserving—Great number of beggars—Kirk Session finance—Income and expenditure, 1742 and 1769—Educating the children of the poor—Liberal-minded charity—Variety of charitable schemes—Sources of Kirk Session's income—The kirk plate—Banking business and legacies—Boyd's yard—Mortcloths—Confiscation and booking money—Irregular marriages—Other sources of income—Pew rents—Provision for Poor after 1785—Assessment—THE COMMUNION—Privy censures and collections—Putting up the tent—Casting tokens—Burntshiels communions.

Parish Ministers.

AFTER the translation of James Stirling to the Barony, there was a vacancy of nearly two years in Kilbarchan. In May, 1700, the parishioners had made up their minds to call Mr. Alexander Muir, afterwards of Rutherglen, and several months passed before that gentlemen gave a decided answer. He does not say so, but it is probable that his objection to Kilbarchan was that both church and manse were ruinous. In November the parishioners called Mr. ROBERT JOHNSTONE, but the Presbytery delayed his settlement until Craighends, the chief heritor, had given a solemn promise to put the ecclesiastical buildings into good repair.

MERCHISTON

PANORAMIC VIEW OF KILBARCHAN



At the time of his settlement Johnstone was twenty-eight years of age. As he had been the Presbytery of Dunfermline's bursar, he probably belonged to that part of the country. He was educated at Glasgow, and was licensed by the Presbytery of Paisley in May, 1700. The date of his ordination at Kilbarchan is 16th April, 1701. Like his predecessor he was sent to Aberdeen—the Granite City often borrowed preachers—“with permission to stay for two months if the Aberdeen people wished him so long.”

Johnstone has left behind him the reputation of having been an evangelical preacher; he was also a man of affairs, being appointed Presbytery clerk in 1703, and treasurer in 1712; he was commissioned to go to Edinburgh and consult lawyers regarding a knotty point in Church law connected with the Second Charge of Paisley Abbey [May, 1708]; he got a new church built in 1724, and what was substantially a new manse in 1730. In 1718 he received a presentation to the Parish of Houston,¹ which, apart from Killallan as it then was, was probably a poorer living than Kilbarchan, but had perhaps compensating advantages. The Presbytery saved him from the ungracious task of declining the offer by “protesting against presentations as an invasion upon the privileges of this Church, and causing the presentation to be delivered back.” Towards the close of his ministry he got himself into rather serious trouble, and was sharply rebuked by the Moderator of the Presbytery for having married one of his parishioners to a lady without the proclamation of banns [December 17, 1735].

Mr. Johnstone married Ann, youngest daughter of Claud Hamilton of Barnes, and had issue, a son (James) and three daughters (Anna, Mary, Margaret). James was a major in the 61st Foot, and a daughter of his (Mary Anne) was married to Francis, Lord Gray of Kinfauns. Anna Johnstone was married to William Cullen, the distinguished physician, who occupied professorial chairs at both Glasgow and Edinburgh, and was founder of Glasgow Medical School and of Edinburgh Royal Medical Society, and who had amongst his pupils William Hunter of the Hunterian Museum, and Dr. Joseph Black, the celebrated chemist. At his death the debts owing to Johnstone amounted to £9863 Sc., *i.e.*, £822 sterling. He died 27th October, 1738, in the sixty-fifth year of his age and the

¹ In 1739 the stipend of Houston was 5 chalders, 12 bolls, 3 firlets victual; £53 8s. 10d. Sc. small vicarages; no allowance for communion elements. Killallan, 5 chalders victual, £100 Sc. small vicarages, 20 mks. communion elements.

thirty-eighth of his ministry, and was buried [8th November] at the west door of the church, where a mural tablet marks his grave. The inscription concludes with a Latin sentence, forbidding anyone to disturb his remains, "Ne liceat nemini defodere hanc urnam."

JOHN WARNER, born in 1713, licensed by the Presbytery of Irvine 1737, was the second son of William Warner, proprietor of Ardeer, Stevenston. The Warners were a clerical family. The grandfather of John Warner of Kilbarchan had been Minister of Irvine [1688-1702] as well as proprietor of Ardeer, and an aunt, Margaret Warner, was married (1) to Ebenezer Veitch, Minister of Ayr [1703-6], and (2) to Robert Wodrow, Minister of Eastwood, historian of the Church. His great grandfather was William Guthrie, Minister of Fenwick, "a great humorist, a great sportsman, a great preacher, a great writer," author of *A Saving Interest in Christ*, a book the merits of which have lately been re-discovered; and this Guthrie of Fenwick was cousin to Guthrie of Stirling, the martyr, whom Cromwell once described as "the short man who could not bow."

In spite of so distinguished an ancestry there was some unpleasantness connected with Warner's settlement in Kilbarchan. Mr. John Buchanan, a licentiate who had sometimes supplied the pulpit during the old minister's illness, had a considerable following. We hear of a tumult at the election, of a Paper of Association signed by five elders, of the Presbytery looking on the case as novel and important; yet Warner had good friends, Craigends amongst them, and so in spite of the opposition he was ordained 8th September, 1739, and was, it is said, received cheerfully by the heritors, elders, and others present. In the course of the next five years the dissenters found refuge in the Secession Congregation, which met at Burntshiels.

Mr. Warner took a great interest in agriculture and education. His glebe, extending only to four and a half acres Scots, part of which was built upon, afforded him too little scope for his energies, and so he was the more ready to embrace the offer made him in 1751 by James Milliken to exchange the old glebe for one four or five times as large on the lands of Over Johnstone. It was under his auspices that the Kilbarchan Farmers' Society took origin in 1765, and two addresses he delivered to this Association embodying the results of his own experience—"On a Wet Harvest" and "On the Hay Crop"—were afterwards published, and had a considerable circulation; he thus anticipated the kindly interest which modern County Councils take in agriculture by introducing new notions

and new methods to the notice of a class constitutionally conservative. It was due to his efforts that a school was built in 1751, and rebuilt thirty-one years later, and that a better qualified teacher was appointed. When the Ministers' Widows' Fund was started in 1742 he was one of those who thought that £14, not £20 as proposed, should be the annuity, on the ground that entry money of £20 and an annual payment of £4 were too much for a minister to give; it is not surprising that one airing such views should have died a bachelor. In 1774 Mr. Warner had a paralytic stroke, and for more than a year he could not even meet with his elders in session. Though he never entirely recovered he found himself able to resume his duties, and he continued to preach for eleven years longer, being assisted by the neighbouring ministers, and by two helpers, Mr. William Boyd, afterwards Minister of Fenwick [1782-1828], to whom reference is made in Burns' poem "The Ordination," and Mr. William Brown, afterwards Minister of Eskdalemuir [1792-1835].

Warner died 8th March, 1786, and was buried beside his predecessors, where an obelisk has been erected to his memory by his nephew, Patrick Warner of Ardeer.

In 1750, the second James Milliken purchased the Patronage of Kilbarchan. He died in 1776, and his trustees, on the death of Warner, issued a presentation in favour of the Rev. PATRICK MAXWELL, who was then a chapel minister. This was the first time since 1605 that a lay patron had exercised his right in the case of a Presbyterian Minister in Kilbarchan, and as might be expected the people were not prepared to give a hearty welcome to the presentee. It was, however, rather difficult to make out a good case against Maxwell, who seems to have been a very worthy man. He had been tutor in the family of the patron and had probably been promised the presentation when Warner first fell ill. The case on which the opposition had to rely, and to which the Presbytery lent a sympathetic ear, was that the right of patronage belonged not to the trustees, but to Captain Napier of Culcreuch. A diligent canvass was made of the parish. Maxwell's call was signed by heritors possessed of nine-tenths of the land in the parish, by all the elders, and by many heads of families. The opposition led by William Barr of Cartside, John Galbraith in Thirdpart, John Cochrane in Linwood, James Lyle in Torr, and William Lang in Bridge of Weir, had the support of two hundred and sixty heads of families and inhabitants in the Town and Parish of Kilbarchan. The case was appealed to the Assembly,

and the supreme court held that the Presbytery had been guilty of most unjustifiable delay, and ordered that Mr. Maxwell be forthwith inducted.

The legal proceedings occupied the best part of a year. Maxwell was inducted on the 5th July, 1787, but meanwhile the Relief Congregation had taken form. The existence and undeniable prosperity of this body must have been extremely galling to Maxwell. It met him on the threshold of his ministry. Moreover, he had come to that time of life—he was over forty to a certainty, perhaps nearly sixty—when, with the buoyancy of youth departed, discouragement counts for much. In the Old Statistical Account he naively remarks that while the baptisms performed by, or under the auspices of the Parish Minister, numbered eighty-six in 1781, they had fallen to twenty-seven in 1790. Another index of the peculiar difficulties he had to encounter is found in this—that during his ministry no new elders accepted office; there was indeed no admission of elders between 1773 and 1807, a period of thirty-four years. It would, however, be doing a grave injustice to Maxwell's memory to think disrespectfully of him; many a good man has failed to please the people, often because he has had a higher standard than popular applause. Maxwell's contribution to Sir John Sinclair's Statistical Account compares favourably with the best. His remarks on the origin of mosses, introduced in connection with Linwood Moss, has become almost a classic, being quoted without criticism by Dr. Robert Munro in his recent work on *Prehistoric Scotland*. In his time the ecclesiastical fabrics were kept in good repair, and he had a Session House and a gate for the churchyard erected.

In 1802 Mr. Maxwell, having secured the help of the Rev. Robert Douglas as assistant and successor, retired to Edinburgh, where he died 19th December, 1806. The blank mural tablet beside Johnstone's on the wall of the church was probably intended to bear his name. He was married (1) to Elizabeth Cochrane 27th Jan., 1789 who died 22nd October, 1803; and (2) to Charlotte Sprengell 24th December, 1804, who survived him and died at Portobello 22nd November, 1832.

Burgher Church at Burntshiels.

The formation of the Secession Congregation and the erection of a church and manse at Burntshiels are understood to have been due to various unpopular settlements of parish ministers throughout the district,

such as Mr. John Fleming's settlement at Kilmacolm in 1737, and Mr. John Warner's at Kilbarchan in 1739. In 1738 there were religious meetings at Killochries in Kilmacolm—in the open air when the weather was fine, in a barn when shelter was imperative. The Kilbarchan seceders met at Burntshiels, and were joined there by their brethren from Kilmacolm as early as 1740. This was one of the earliest communities of the kind, standing in order of priority of formation sixteenth on the list. There was no settled Minister until 1744, when Mr. JOHN M'CARA was ordained in the open air [11th September]. In the course of the next year both a church and a manse were provided. The church, which was called "The Bigg Schate House" or "The New Kirk at Burntshiels," is said to have been seated for six hundred. "The rafters were dragged up from the shore at the horses' tails, and the walls were built by the people themselves."¹ At Mr. M'Cara's first communion no fewer than 336 persons collected from seventeen parishes, sat at the tables—

From Paisley,	47	From Kilbarchan,	78
„ Houston,	20	„ the Shore,	82
„ Kilmacolm,	32	„ Beith,	3
„ Lochwinnoch,	51	„ other Parishes,	16
„ Kilbirnie,	7		

In 1747 the Secession congregation split on the question of the Burgess Oath, when Mr. M'Cara and eight of the Elders cast in their lot with the Burghers, while five Elders joined the Anti-Burghers. The Anti-Burgher Synod sent Mr. Thomson of Mearns to excommunicate the congregation and minister of Burntshiels Church, but this gentleman being somewhat doubtful of the welcome he might receive, contented himself with crossing the Cart opposite Lindeive Farm, four miles away, and there reading the necessary edict.

Mr. M'Cara rivalled Mr. Warner in his devotion to agricultural pursuits, though in his case there may have been more practice and less theory. "He mounted the roof of the house and mended the thatch; he repaired the fences of his little farm; he quarried stones when he needed them; and he could be seen between the stils of the plough drawing a straight furrow." His congregation, thinking the minister was neglecting their interests for his own, locked the door of the church, and for nearly a year Mr. M'Cara had to preach outside. The matter was appealed to the

¹ Rev. James Inglis' *Account of West U.P. Church, Johnstone*; cf. Matthew Gemmill's *Lochwinnoch*.

Synod, and that august body resolved to admonish the minister. Rather than submit to admonition, he resigned his charge [1767].

After a vacancy of several years, the Rev. JOHN LINDSAY was settled in 1773. There are very scanty records of his ministry. A free fight, following on a doctrinal controversy, occurred in 1790, and the Kirk Session minute book was torn in the fray. At a congregational meeting in 1791 it was resolved that the congregation should divide itself into three sections, one with the minister to meet afterwards in Johnstone, another to remain at Burntshiels, and the third to form a congregation at Lochwinnoch. At Burntshiels the Rev. DAVID STEWART WYLIE was ordained 19th March, 1793. He did not remain longer than three years, and was succeeded by the Rev. ALEXANDER BROWN in 1797.

Kilbarchan Relief Church.

During the legal proceedings which preceded the settlement of Maxwell, some of the parishioners of Kilbarchan, with the help of a suggestion thrown out by Mr. Hutchison, a Relief minister in Paisley, conceived the idea of obtaining for themselves a church, the minister of which they would be able to choose without the assistance of a patron, and the pews of which they might occupy on other terms than those which obtained in the Parish Church. A meeting to discuss the subject in all its bearings was held in the Star Inn or Town Hall, now No. 3 Shuttie Street.¹ Some favoured the erection of a chapel of ease in connection with the Church of Scotland, others a church under the auspices of the Synod of Relief. Committees were appointed to make inquiries and to draw up reports, and it was finally resolved that the church to be erected should be a Relief Church. Application was therefore made through Mr. Hutchison to the Relief Presbytery of Edinburgh for recognition and support for the Kilbarchan congregation, and a Mr. Bell was appointed to preach at Kilbarchan on the last Sunday in May and a Mr. Kirkwood on the third Sunday in June, 1786. A tent or open air pulpit was prepared by William Caldwell, the wright, and erected on the Knowe, and chairs and forms, stools and boards, were placed around it for the accommodation of hearers. Mr. Bell preached from the tent on the appointed Sunday to a congregation numbering a thousand and baptised a child of one of the promoters. When winter approached the congregation adjourned to a barn at Town-

¹ Rev. George Alison's *Account of the U.P. Congregation of Kilbarchan*.

foot belonging to John Barbour, jun., one of the elders of the Parish Church.

In the summer of 1786 arrangements were made for collecting money to build a church on a site which belonged to one James Brown. The days of bazaars and of grants-in-aid were not yet, and the money had to be raised by subscription. No fewer than 125 persons contributed a pound or upwards. The largest subscription was one of £15. In all, a sum of £230 was collected. The foundation stone was laid on 28th March, 1787, and though the church was occupied during the winters 1787-8, 1788-9, it was not really finished until well on in the year 1789. Walter Caldwell, mason, erected the walls for £124, having, however, had all the materials provided for him. The slates cost £35 delivered at Paisley, whence they were carted by members of the congregation or farmers who sympathised with the effort. The church is said to have been seated for 1200.

The first minister—Mr. JOHN MACLAREN—was ordained in the open air on Tuesday, 13th May, 1788. "His prudence, tact, and popular gifts, secured speedy and complete success to the young congregation." His stipend at first was £90, but at the end of his ministry £140. Having no manse, he built for himself the house now known as Meadside. He died on 26th March, 1808, in the forty-fifth year of his age and the twentieth of his ministry and is buried by the wall to the right of the entrance gate, where a mural tablet bears witness to the esteem in which he was held.

The Parish Church and Manse.

Of the Kilbarchan public buildings erected during the eighteenth century, several are still standing. Through being repeatedly repaired and renovated, they are still fit for use, though by these changes they have been deprived of the quaintness which otherwise would have made them interesting. Old-world glimpses are to be found in the documents which record their erection.

When Johnstone came to Kilbarchan, both church and manse were, in the language of ecclesiastical law, *ruinous*; and the Presbytery had to extort a promise from the heritors to repair them by threatening not to ordain the Minister until they were repaired. The roof of the manse had to be renewed, and the offices rebuilt. Of the church roof the only good portions were

those over the Johnstone aisle and “the aisle which Craighends had anew builded”; the windows were bad, and the pulpit so shattered and its boards so loose that it was ready to fall down. When the Presbytery visited Kilbarchan in October, 1702, all the promised repairs had been executed with the exception of the rickety pulpit, and it was remitted to the Laird of Johnstone to superintend its repair, “he being allowed to collect [from transgressors] the mulets inflicted by law . . . and use the proceeds for this purpose.” With an ingenuity which would have reflected the greatest credit on the heritors if it did not also reveal their parsimony, “the brew-house at the manse was so contrived that it should do for a brew-house and a kitchen both.”

In spite of these repairs, the Kirk of Kilbarchan was reported twenty years later (June 20, 1722) to be in a manner ruinous, and according to the Minister there was nothing for it but to have it rebuilt. The heritors at first thought of repairing it again at a cost of £707 Scots—£59 Stg.; “but finding upon second thoughts that it will be but clatcht work and the Kirk within should still remain in a confused heap and that the parishioners could not be accommodated with convenient seats, they [the heritors] agree to rebuild it.”

The sole contractor was James Baird, mason, Govan, who undertook to take down the old church to the foundation, except Craighends' aisle, which appears to have been quite recently built, and to erect a new church sixty feet long, twenty-two feet wide (measurements within walls), fourteen feet high, with walls two and a-half feet thick. When finished, the church was actually six feet more in length. The specification continues thus:—

There shall be a door in the middle of the gavils laigh on the ground, each $5\frac{1}{2}$ foot in wideness and $6\frac{1}{2}$ foot in height, and another door in the south side wall near the pulpit, $2\frac{1}{2}$ foot in wideness and 6 foot in height [the Beltrees door]: the said doors are to be made up of sufficient heall deall hung with crucks and bands, and having bars, locks, keys, or other necessary appertinents; and there shall be two windows in the south side wall and one window in each of the said gavils, which four windows shall each of them be 4 foot in breadth and 7 foot in height of light, and a handsome fashionable arched top with a stone pillar through the middle forked at the top: and likewise there shall be 2 little square windows in each gavel 3 foot high and 2 foot in wideness or thereby, each of the which windows shall be filled with glass; and further, there shall be a loft in each end of the said kirk 9 foot high or thereby above ground and 14 foot in length and extending from the one side wall to the other in breadth, supported with a sufficient number of good and sufficient joists with a competent number of timber pillars and under props to support the joists; and the said lofts shall be floor'd with sufficient deals, and each of the said lofts shall have two sufficient stone stairs within the kirk 3 foot in breadth; and the said kirk

shall have a good and sufficient roof, the cupples whereof shall be at least of the thickness of 6 inches one way and 4 inches another, and shall be set at 2 foot distance, each of which cupples shall have two balks, being all of good and sufficient wood; and the whole sarked, slated, ridged and pointed sufficiently with a bell steeple upon the west end (*sic*) gavel in fashion like that at Port-Glasgow; and the side walls shall have a sufficient tabling all along the top thereof. *John Baird also obliges himself*, to make a little to-fall with a slate roof and convenient entry thereto by a sufficient hung door which to-fall is to be situate upon the south side wall at the end of the old *isle (sic)* for an accommodation of a burial place to the Laird of Johnstoun; and likewise to make and set up ane sufficient new pulpit with a cover and other necessary appertinents, together with a new bench 4 feet high and 6 foot in wideness and 8 foot in length floored with deall *Baird was not to supply breasts to lofts, tirlies to windows, desks and forms.*

The price contracted for was 2000 merks Scots, £112 Stg. : for the extra 6 feet of building and the *wyring* of the windows £9 in addition was allowed, making in all, including £5 for writers' fees, £126 Stg. The contractor was allowed all the materials of the old church excepting "breasts of lofts, desks, seats, and furms, together with Craighends' isle and the furniture thereof." The parishioners undertook to do all the carting without any charge, taking the timber, slates, iron, lead and glass from Greenock or Glasgow, the stone from Fulwood's or Craighends' Quarry, and the lime from Quarrelton or Corsford. In the event of Baird's workmen (masons or wrights) being compelled to be idle through delay on the part of the parishioners in bringing the material on the ground, the heritors were to pay "12s. Scots to each workman for ilk day they are set idle." Baird signed the agreement in April, 1724, and forthwith set to work, promising to have the church ready by the beginning of October. It was, however, the 10th November on which the heritors met to allocate the sittings.

The heritors were divided into two classes, each class entering into a separate agreement. The principal heritors were,—Cunninghame of Craighends, the Earl of Dundonald for Ranfurly, George Houston of Johnstoun, John Napier of Blackstone, John Lord Sempill, Patrick Crawford of Auchinames, John Walkinshaw of that ilk for Selvieland, Robert Sempill of Beltrees for Easwald or Third-part, John Snodgrass of Law, Thomas Kennedy of Pimol, Bailie James Glassford of Clochodrick, Alexander Porterfield of Fulwood for Barrlands, Mr. James Hamilton for Boghouse. Their assessment at the rate of twenty-five merks for every £100 Scots amounted to £1000 Scots. The second class or smaller heritors were,—The Minister for the Poores' Boydsyard, William Allason of

Brandscroft, John Orr and Matthew Henderson, portioners of Watterstoun ; Mr. Alexander Speir of Wardhouse, James Young of Weetlands, Hugh Cochran of Clippings, John Barbour of Forehouse, Alexander Speir of Buttmeadow and part of Windyhill, James Wilson of Betwixt-the-Hills, James Craig of Monkland, John How of Dantoun and part of Law, Andrew Clark of Greenside, John Hair of Borlands, William and Andrew Bydin, heritors in town ; Jean Brown, portioner of Windyhill. Their assessment at the same rate, twenty-five merks per £100 Scots of valuation, yielded five hundred merks Scots. Each of these smaller heritors got in the allocation of sittings "room for a desk measuring with its entry seven feet in length." Then the principal heritors took the whole of the rest of the church and divided it amongst them, giving, however, the minister a pew and setting apart a place for the Communion tables, at which on other than Communion Sundays strangers and the common people were allowed to sit. On the lintel of the east door may be read the legend :—

REAEDIFICATUM FUIT HOC TEMPLUM SUB CURA M QUI HUIC
OPERI MAGNUM AUXILIUM DEDIT ET UALDE R I PROMOUIT
ANNO 1724.

i.e., "this church was rebuilt during the incumbency of Mr. R(obert) J(ohnstoun) who gave great assistance to the undertaking and vigorously promoted it in the year 1724."

In 1730 the manse, 14 Steeple Street, was rebuilt, and over the doorway there is a similar inscription :—

REAEDIFICATUM FUIT HAEC M
DOMUS SUB CURA R I
QUI HUIC OPERI MAGNUM
AUXILIUM DEDIT UALDE
PROMOUIT ANNO
1730.

During Mr. Warner's ministry very little was spent on the church—10s. for repair of the roof in 1743 and, nearly forty years after, £78 Stg. for repairing the church and the gates. That clerical agriculturist, however, got his stable, barn and byre repaired in 1743 at a cost of £16, when he insisted that the byre should have a window, but whether it was that he recognised the sanitary value of sunlight or merely for the convenience of his dairy-maid it is difficult to say. In 1751 the old manse, 14

Steeple Street, was exchanged for the farmhouse of Over-Johnstone, at the same time as the glebe was excambed. Not until twelve years after, however, did the Presbytery visit Kilbarchan to approve of the manse and offices provided on the new site. A year after Maxwell's induction, the manse and offices were repaired at a cost of £135, and, in 1791, £66 was spent on the church and the churchyard wall. In the following year the session-house and the churchyard gate were erected at a cost of £53 10s.

Schools and Schoolmasters.

The notices of educational affairs which have been preserved are meagre, but interesting. In 1649 one JOSEPH TENENT was schoolmaster at Kilbarchan. It was he who read the edict preliminary to John Stirling's ordination on 6th December "at the skailing of the congregation." Perhaps Tenent, like Stirling, refused to conform to the new order of things, or perhaps he died in the interval, at anyrate in 1664 the Presbytery (Episcopal) "ordaines the minister (David Pierson) to make intimation the next Sabbath that the heritors and elders of the paroch meet for the providing a hundreth pound of maintainance for a sufficiently qualified schoolmaster to ye place, and that they stent ymselves for the same, which if they refuse to doe the minister is ordained to raise letters of horning ag^t the paroch for this end."

In 1682 (June 4th) it was reported that JAMES COWIE, schoolmaster in Kilbarchan, was one of those who had not *tested*, and in the following year he was one of seven disorderly schoolmasters whose names were reported to Bailie Paterson, Sheriff-Depute of Renfrew, to be dealt with for not taking the Test. In a return prepared by Patrick Simpson "on the state of schools in the Presbytery of Paisley" (21st October, 1696) Kilbarchan was in the very worst plight; it had "no school master, no cellarie," and it had no school for fifty years afterwards. No other parish in the Presbytery was in so bad a case. James Stirling, his heritors and elders said, was heard sometimes to "complaine that yr. was . . . not a settled encouragment. for a schoolm^r."

So far from encouraging a schoolmaster, some Kilbarchan people grudged him his extremely modest fee—a merk (*i.e.*, 1s. 1½d. Stg.) per quarter per scholar—for in 1703 Mr. WILLIAM REID, schoolmaster of Kilbarchan, had to summon John Love, flesher, for payment of 8 merks Scots as two years' fees due for the education of his daughter Janet. Happily the

schoolmaster got decree in his favour from the Sheriff and Bailie Depute, Robert Sempill.

During 1741-7 school was kept at Weitlands, or at least in some room or outhouse belonging to James Young, for the use of which the Kirk Session, not the heritors, paid a rent of £7 Scots (11s. 8d. Stg.) per annum. In 1748 James Alexander charged 4s. as rent for a quarter, and next year John Darroch was paid a similar sum for half a year's rent. In 1751 Warner complained to the Presbytery that "the keeping of school in spite of the best the Session can do is subject to interruptions"—arising probably from the difficulty of finding a suitable schoolhouse. The heritors, when approached by the Presbytery, agreed to build a school 30 feet by 20 feet outside measurement at a cost of £34 Stg., and the parishioners undertook to do the necessary carting. James Milliken gave a free site and induced the other heritors to extend their building scheme so as to provide a meal market with a room above and a steeple. In his disposition he makes the minister and Kirk Session the trustees of these subjects, reserving for himself, his heirs and successors "the room above the meal market with free lsh and entry to and from the same." The builder is believed to have been David Kerr, mason, Kilbarchan.

One expense led to another. The salary of the schoolmaster, MICHAEL GARNER, had hitherto been 100 merks Scots, £6 Stg., paid by the heritors, with of course school fees. For the education of poor scholars the Kirk Session paid. In 1769 the schoolmaster got 18s. 10½d. under this head. Michael Garner was getting old, though he was still alive in 1774, and perhaps his qualifications were understood to be scarcely in keeping with the brand new school at the east end of the town; at anyrate the minister aspired to secure the services of one "well qualified to give instruction in all the various parts of learning," and he tried to get the heritors to offer a new schoolmaster a salary of £12 Sterling. The heritors *suo more* demurred. The Minister appealed to the Presbytery, the Commissioners of Supply, the Sheriff Depute, and in the end gained his point. This was in 1762.

Before 1764 WILLIAM SIMSON was appointed. He did not hold office long—perhaps he was not found qualified to teach the various branches of learning. The appointment of the schoolmaster of Neilston was objected to in 1776, because though he could teach English, Writing and Arithmetic, he did not know Latin. In November, 1764, a meeting of heritors was called from the pulpits of both the Parish and the Secession Churches to consider whether Simson was to be continued as schoolmaster or not. He

was dismissed or rather deposed, and the vacancy was advertised in the *Glasgow Journal* [February 22, 1765] for which the Kirk Session had to pay 22s.

Before 1770 ROBERT FERGUSON had become schoolmaster and session clerk. Kilbarchan, however, had not yet learned to give all the encouragement a schoolmaster seemed to require; in 1776 John Findlay was appointed to keep the baptism and proclamation books instead of Ferguson, and in 1778 the session is found discussing the interesting question "Whether or not they have a right to open the school doors"—an apple of discord which apparently Ferguson had supplied.

In 1779 Mr. WILLIAM MANSON is schoolmaster and session clerk.

In spite of little sums, from time to time taken from the Kirk Session's funds, spent on the schoolhouse, it was reported in 1780 to be in disrepair, to such an extent indeed that the floor in wet weather was mostly covered with water; owing to the increase of inhabitants in the parish it was also said to be too small to accommodate their children. The heritors produced two plans—one to repair the school, the other to rebuild the greater part of it. The Presbytery, however, would have nothing to do even with the more extensive scheme: and in 1782 the schoolhouse had to be taken down by order of the Presbytery, and rebuilt on a much extended scale—forty feet long, eighteen feet broad—at a cost of £118.

The Secession congregation at Burntshiels seem to have had a school of their own:—

Two poor scholars have their school wages paid, amounting to 1s. 6d. a quarter each. . . . I suspect Mr. Hallam the teacher was rather poorly paid. He had a free schoolhouse, £3 of salary annually and the fees. One of his successors was a shoemaker named Porterfield. He made and mended shoes while teaching.¹

Long after the church had disappeared, a school was still kept at Burntshiels at which several people not yet old received their education.

Provision for the Poor.

Had John Knox had his way, the wealth of the Church overthrown at the Reformation, besides providing ample endowments for the new Church and for secular education, would have been available also for the support of the poor. The Reformer's beneficent intentions were, how-

¹ Rev. James Inglis' *Account of West U.P. Church, Johnstone.*

ever, frustrated—the clergy got a mere pittance, education was left almost destitute, and the poor had for their support only that of which they could not be deprived, the proceeds of charity. In 1579 the Scottish Parliament passed an Act authorising assessments to be made for poor relief, but no such assessment was made in Kilbarchan until 1785; for over two hundred years those who could not provide themselves with food, clothing and shelter, had to look to the Kirk Session for systematic help, though doubtless they also begged from private people eloquently and successfully.

Owing to the disappearance of the earlier records of Kilbarchan Kirk Session and of the Kirk Treasurer's book after 1769, we can follow the Session's proceedings in regard to this important duty during only a short period [1742-1769].

William Cuninghame of Craigends and Mr. Andro Hamilton, Minister of Kilbarchan, were present at a meeting of about twenty gentlemen in Paisley [3rd July, 1623], at which it was resolved, "that the needy poor of each parish should have a badge or taikin so that they should be known—that uncouth beggars be driven away and anyone relieving them be fined."¹ From this it would appear that in the early part of the seventeenth century the Kirk Session's duties relative to the poor were to distinguish between the deserving and the undeserving poor, to supply the former class with a token or leaden disc² which was simply a license to gain a livelihood by begging, and to discourage the waste of charity on those who were unworthy. The way of Cuninghame, the Diarist, was much beset with beggars; they came to his own gate, they met him on the road and at the church door, especially when he went to Paisley; some had a testimonial, presumably from the Session or Presbytery, certifying that they were deserving; some had sores or defects which were a passport in themselves to his kindly heart. If we were to consider the Poll Tax Rolls as a complete census, we might argue that Kilbarchan had few very poor, though according to Fletcher of Saltoun's statement three years later, 1698, one-fifth of the whole population of Scotland were beggars. Of course beggars were not expected to pay the Poll-Tax, and hence perhaps the omission of their names. In the middle of the eighteenth century, the care of the poor was by far the

¹ Reg. of Privy Council.

² These badges were still in use at Campbeltown at the beginning of the nineteenth century.—*Vide Life of Dr. Norman Macleod, Senior.*

most important of the Kirk Session's practical duties, and their great concern was to get enough money to do their duty by their poor. The following is an abstract of their accounts for the first and last years of the period of which the extant records give us information :—

Year ending 31st December, 1742.				Year ending 20th October, 1769.			
REVENUE.				REVENUE.			
47 Church door collections, ...	£10	7	5	50 Church door collections, ...	£27	9	5
Use of the mortcloth, ...	2	0	0	Use of the mortcloth, ...	5	4	0
Interest on 300 merks, ...	1	10	0	Grass of Churchyard, ...	0	5	0
Grass of Churchyard, ...	0	3	4	Booking money, ...	2	6	0
Timber sold off Boyd's yard, ...	0	10	0	Pew rents in Church and arrears			
Part payment of rent of Boyd's				for one pew, ...	4	16	9
yard (Boggard), ...	1	10	0	Swarm of bees found in church-			
				yard and sold, ...	0	9	6
	£16	0	9				
					£40	10	8
EXPENDITURE.				EXPENDITURE.			
169 separate payments amongst				171 separate payments amongst			
60 poor persons, ...	£14	12	4	45 poor persons, ...	£40	15	7½
Credit balance, ...	£1	8	5	Debit balance, ...	£0	4	10¾

Until 21st July, 1758, the Kirk Session accounts were kept in Scots money, but for convenience of comparison the above statement for 1742 is given in sterling money. It is also to be noticed that in the course of twenty-seven years the purchasing power of money has become less by about 30 per cent. :—In 1742, 15s. was paid for the board of a child for a year, in 1769, £1; in 1742 the price of a coffin for an adult was 4s., in 1769, 5s.; in 1742 the grass of the church yard was let for 3s. 4d., in 1769 for 5s.; the person by whom the Session dealt most liberally in 1742 received in all 15s., paid in ten instalments varying from 1s. to 2s., J W in 1769 got over £4, paid in six instalments; his circumstances, however, must have been very exceptional, as the next highest received only £2 14s.

Some of the entries under the head of expenditure are interesting as showing the almost fatherly care bestowed by the Kirk Session on the poor. As has been already indicated, the children of the poor were educated at the Kirk Session's expense—a sum varying from 10s. to £1 was year after year given to Michael Garner or Robert Ferguson for this purpose—and certainly no better investment could have been made. The

poor were also kept supplied with books, at least with copies of the Scriptures :—

4th May, 1744.—To Alex' Stuart, for a psam book,	£0 06 0	Sc.
16th Dec., 1748.—To Rob. Speir for a testament,	0 09 6	,,
13th Ap., 1750.—John M'Knab for a bible to his son,	1 00 0	,,
13th Ap., 1750.—Marg' Thomson, for a bible to her son,	1 00 0	,,
25th Jan., 1751.—To a bible for a son of Agnes Lyle's,	1 04 0	,,
17th May, 1759.—To a New Testament,	0 08 0	,,
17th May, 1759.—To Marg' Houstoun's Dan' ane New Testament,	0 08 0	,,

While medical treatment at times was provided in the ordinary course, *e.g.* :—

26th July, 1754.—To account for medicine for ye poor,	£6 06 00	Sc.
12th Dec., 1755.—To 2 quarters wages to Mary Wallace for W ^m Cochran, also a surgeon's acco' and shoes and hose, and that from May day, 1755, to Hallow day, 1755,	16 16 00	,,

the presence in the county of an eminent oculist was, at least on one occasion, taken advantage of, on behalf of a poor Kilbarchan man,—

29th Feb., 1760.—The Session being advised to make some trial for the recovery of J... W... 's sight advanc'd 2 guineas Stg. that he might make use of the opportunity of Chevalier Taylor's being in the county.

Ill did this man repay the Church for its generosity towards him. Thirteen years afterwards he was found guilty of going about the county debauching maid servants. He was then blind, which proves that the Chevalier's treatment was not successful in his case. There are also entries which point to others being assisted to get the benefit of extra skill :—

31st Aug., 1744.—For couching John Thomson's wife's eyes,	£12 00 0	Sc.
7th Feb., 1766.—Janet Inglis for paying physicians,	1 0 0	Stg.
16th June, 1769.—To Mary Stewart for defraying the expense of cutting off her husband's leg,	1 0 0	Stg.

Strangers were sometimes assisted by the Kirk Session, but not very liberally :—

1st June, 1744.—A crown (<i>i.e.</i> , 5d. Stg.), to a woman going to the wells.		
9th May, 1746.—A stranger,	0 12 0	Sc.
5th June, 1752.—To a stranger,	0 12 0	Sc.
19th May, 1758.—To a sick stranger,	0 1 4	Stg.
13th Oct., 1761.—To sailors passing wounded,	0 2 6	Stg.

Though in the eighteenth century there were no collections for the General Assembly's Schemes and Committees as now, the Church of Scotland was very much alive to its responsibilities towards its sons and daughters in distress, and also to its duty of aiding Protestant brethren and communities in straits both at home and abroad. General collections were made also for the purpose of carrying out useful and important public undertakings such as the building of bridges and the making of harbours in various parts of the country. When Alexander Cochrane in Kilbarchan suffered considerable loss by fire, a collection was made for him in all the churches of the Presbytery [Oct. 21, 1707]; and James McKemie and Hugh Clark of Kilbarchan were furnished with testimonials from the Presbytery recommending them to the Kirk Sessions and to charitably disposed persons generally, as deserving of charity [1st June, 1709 : 28th April, 1736]. Collections were made in the churches to redeem Mathew Rodger and Dowal from slavery in Algiers, but before the money could be sent the poor fellows were reported to be dead, and so the collection was in the one case divided between the Christian communities of Norriston and Hilderburghausen, and in the other was given to Mr. Robison, Minister of Clyn, who must have been in straits though not in slavery. In 1733 there was a collection for those who had suffered from a great fire in Paisley, and in 1748 Kilbarchan contributed "£56 10s. Scots for Hamilton's calamity of fire."

For the Promotion of Christian Knowledge, Kilbarchan gave in 1709 £24 Scots, and again in 1711 the same amount; and "for the Highlands" in 1762, £4 10s. Stg., and for a Highland student in 1757, £36 Scots. The contribution of Kilbarchan for the Bridge at Lochwinnoch in 1748 was £6 06 00 Sc., and in 1753 for Thirdpart Bridge £2 08 00 Sc. The Surgeons' Hospital in Edinburgh was collected for in 1737; there were also subscriptions for a new erection at Liviston (Livingstone), to rebuild the meeting-house at Miserich in the Duchy of Juliers which had been burnt; for Protestant communities in Lithuania, at Belfast, Carrickfergus, and New York; for bridges at Ancrum and Dalrymple, and for the harbour of Arbroath. When the General Assembly's letter enjoining a collection for the last-mentioned purpose was read in the Presbytery, one of the brethren meekly remarked that of late "there had been a throng of collections."

Even more interesting than the various objects on which the Session spent money, are the several sources from which revenue was obtained and the methods of finance which were employed.

1. The Church Plate yielded naturally the steadiest and surest stream of revenue. The average collection in 1742 was 4s. 5d. Stg., and in 1769, 11s. The best collections were those taken during the communion seasons. On Communion Sunday, June 1743, £4 11s. Stg. was collected, and the collections on the Fast day, the Saturday and the Monday, amounted to £2 11s. Stg., *i.e.*, in all for the Communion of 1743, £7 2s. The total in 1769 on similar occasions was £9 5s.

The Kilbarchan people were no better than their neighbours in the matter of putting bad money into the church plate, hence the following entries :—

10th June, 1743.—For 2 pounds and $\frac{3}{4}$ pound of bad brass,	...	£02 18 0	Sc.
24th May, 1745.—For 3 pounds weight of bad brass,	...	00 19 6	„
20th Jan., 1749.—James Young gave in account of bad money converted into the box,	...	03 16 0	„

2. In the Eighteenth Century the Kirk Session did a considerable banking business, not always profitably however. The capital with which they traded was not so much accumulations of income over expenditure, but rather legacies left them for the benefit of the poor. In James Stirling's time they had given in loan to the Laird of Johnstoun 1000 merks of the poors' money on the security of the lands of Craigrooden. The tenant, William Hair, declined to pay his rent to the Kirk Session on the ground that he had no assurance but that he might have to pay it a second time to the laird himself or to some other mortgagee. The minister, Robert Johnstoun, took the matter in hand and conducted the negotiations to a favourable issue [21st Oct., 1702, and foll.]. In 1742 the Kirk Session were deriving revenue from a sum of 300 merks lent out, and from a little holding, Boydsyard, part of which they owned. Legacies came dropping in from time to time, *e.g.*,—

Major James Milliken, who died in 1741, bequeathed £10 Stg. to the Kirk Session, which the minister borrowed and paid up in instalments from time to time, the principal with the interest at five per cent., also

1st Mar., 1751.—Umphray Barbour's legacy,	...	50 merks	Sc.
21st Ap., 1758.—Lady Craigends' Legacy,	...	£33 06 8	„
21st July, 1758.—William Semple in Middleton for the benefit of the poor,	...	20 00 0	„
13th Jan., 1764.—Given to the box of a legacy left by William Stinson for the poor,	...	2 15 7	Stg.
4th Ap., 1771.—William Stewart, Merchant, Paisley,	...	20 0 0	„
5th Feb., 1772.—John Aird, Taylor in Kilb',	...	6 0 0	„

The history of the Kirk Session's ownership and administration of Boydsyard, "The Boggard," is interesting. It was a small farm beside the Kilbarchan Burn after it crosses the road near Easwald Bank. In 1690 it is described as a ten shilling land of old extent. Half of it was then owned by two sisters, Elizabeth and Jean Dunlop, and half was held in trust for the poor of the parish by the Kirk Session. The superior was Craighends, to whom each of the vassals paid 4s. 7d. as feu-duty. In 1748 the Kirk Session paid 9s. 2d. under this head, but probably this is a payment for two years. From 1741 onwards one John Marshall was tenant of the poors' Boydsyard—a man who was habitually in arrears with his rent. The rent varied from £3 to £3 10s. Stg., from which we may conjecture that the extent of the Kirk Session's part was from ten to fifteen acres. In 1742-3 Marshall rebuilt or repaired Boydsyard House and was allowed about £2 Stg. towards the expense. In 1750 John Speir, writer, Kilbarchan, factor for James Milliken, proposed to the Kirk Session to exchange the southmost mailing of the Tandlehills for Boydsyard, as Milliken, having purchased the lands of Barr in addition to Johnstone, wished to enclose his possessions and Boydsyard lay like a gusset between his two properties. It was found impossible, however, to make a bargain on the basis of an excambion and Milliken offered to purchase for £120. This offer was accepted, and John Barbour, merchant, Kilbarchan, Kirk Treasurer, and James Young of Weitlands were appointed on behalf of the Session to transact and finish the bargain and were authorised "to lift the money or take bond for it in name of the Kirk Session and for behoof of the poor." Milliken gave a bond and he and his trustees continued paying interest at five per cent, though he is often as long as four years in arrears, until the end of 1783 when the session agreed "to uplift £60 Stg. of the bond . . . as they found this measure absolutely necessary for the support of their poor, the number of whom have greatly increased of late." Accordingly on the 3rd December, John Erskine and John Birkmyre lifted from Mr. Snodgrass, factor for the Trustees of Milliken, £60 Stg. of the principal of Milliken's bond with £6 of interest due at Martinmas, 1783.

The Kirk Session, however, got further into difficulties and were obliged to hand over their responsibility of providing for the poor to, what may be called the *first* Parochial Board [1st July, 1785]. The remaining part of the price of Boydsyard was paid in March, 1790, and was lent to Robert Rodger, who from time to time made repayments, not to the

Kirk Session, however, but to the Parochial Board [7th Nov., 1794, 6th Nov., 1795].

3. A third source of revenue was the charge levied for the use of the mortcloths. In 1742 they were surely not of velvet, else we should scarcely have the following entry :—

27th Oct., 1742.—For washing of the mortcloaths, £1 04 0 Sc.

Though these appurtenances yielded income, yet their upkeep led to considerable expense :—

27th Oct., 1752.—To John Boyd for mending the big one and making the little mortcloath, £1 16 00 Sc.
 The same day payed James Millar, Sarge and threed for mending the mortcloaths, 5 14 00 „
 27th Aug., 1752.—John Barbour payed Messrs. Short Rig & Allison, merchants in Glasgow, for 9 yards of mohare fringes at 5s. 6d. per yd., 2 9 6 Stg.
 To 3 yards black plush at 6s., 0 18 0 „
 5th Jan., 1753.—Payed James Millar for lining to the mortcloath, 5 14 6 Sc.
 6th Dec., 1754.—Paid for a mortcloath wallet to James Millar, ... 3 12 0 „

New mortcloths were bought in 1761, 1762, 1770; and on 18th April, 1772, the committee appointed by the Session for valuing the Session's mortcloths met, and having called for the same, they, with the assistance of John Hair and John Stevenson, Taylors, “did set a price upon each of them,” viz. :—

The largest velvet mortcloth, No. 1, was valued at £9 0 0 ... lent at 4s. 6d.
 The next do., No. 2, „ „ 5 15 0 ... „ 3s. 6d.
 The best hair plush one, No. 3, „ „ 3 0 0 ... „ 2s. 6d.
 The worst do., No. 4, „ „ 0 4 0 ... „ 1s.
 The smallest do., for children, No 5, „ „ 0 6 0 ... „ 1s.

. . . The above tradesmen were also of opinion that the best velvet mortcloth has been much hurt by ill usage.

4. The Session's funds were helped by certain fines or confiscations levied from those whose conduct was not socially regular.

Parties about to get married were expected to consign a small sum of money into the hands of the Kirk Session before the proclamation of banns, which was generally returned if the marriage took place, but which might be forfeited if the sweethearting had not been of a virtuous character :—

11th Nov., 1748.—The Session, in consideration y^t J. . . . M. . . . married the woman, gave him back his consignation money.

20th August, 1756.—Robert Honeyman claimed and obtained payment of his consignation money.

Not infrequently the pledge was forfeited and consignation money thus became confiscate money :—

4th May, 1744.—Given of confiscate money to James Young (the Kirk Treasurer) the sum of one pound five shillings Stg.

31st Jan., 1745.—Given of confiscate money to James Young the sum of nine pounds Scots.

21st Dec., 1751.—Given in this day to the Session twenty-seven shill: Ster. money of confiscations by Mich. Garner.

20th July, 1753.—Given in by Mich. Garner of confiscate money, £7 10s. Sc.

Sometimes the wealthy on the occasion of their marriage made a small contribution to the poors' fund which might be looked upon as consignation money voluntarily surrendered : when Porterfield of that Ilk married Christina Cuninghame of Craigends in 1747 he gave half a guinea to the poor.

How consignation money came to be changed into booking money or proclamation money we learn from the following entry :—

4th Nov., 1753.—Upon a report from Michael Garner, Sess. Clerk, that at the booking of parties for marriage he found it difficult to prevail upon the party to lay down the usual consignation money and that he believed it could not be made more effectual without the interposition of a judge. The Session agreed for a time to accept of eighteen pence to be mortify'd to the poor in lieu thereof and allows the Session Clerk sixpence of the same in augmentation of his perquisites.

Irregular marriages, which were, of course, evasions of, or attempts to evade, the discipline of the Church, were made to contribute revenue. The parties irregularly married appeared before the Session producing a certificate of their marriage, or bringing witnesses to prove that they had publicly acknowledged each other as husband and wife. The certificate was carefully scrutinised, or the witnesses cross-examined ; parties were made to promise to adhere to one another as husband and wife, and were rebuked before the Session. A narrative of the facts was entered in the Session's minutes, which amounted to registration, an extract was given, and a fine was exacted.

28th January, 1743.—The Session required of W. . . M. . . . and E. . . . L. . . . , irregularly married, that they sh^d pay some what to the poor or run their hazard of a suit

before the Justices of the Peace. Whereupon they gave 15s. stg., which the Session accepted and dismissed them.

In 1778, 17s. was the sum demanded as a fine and in lieu of the proclamation fee which in such a case was not paid; but a professional man who chose to get married hurriedly and irregularly in 1760 had to pay two guineas for the luxury.

Towards the end of the century [17th May, 1797] those who wished the privilege of having their children baptised privately, *i.e.*, in their own homes, had to pay 5s., which the minister disbursed to needy persons.

5. The poors' fund was also helped from various other sources which cannot very well be classified, *e.g.*, the rent for the right of grazing cattle in the churchyard. This legally belonged to the minister, but it seems sometimes to have been given as a perquisite perhaps to the beadle.

25th Ju., 1756.—To John Scot with the Kirk yard grass, ... £1 04 0 Sc.

A swarm of bees was sold for the benefit of the poor in 1769.

3rd Dec., 1762.—Given in by a delinquitte (*sic*), ... £0 6 0 Stg.

3rd Aug., 1764.—A Fine, ... 1 0 0 Stg.

4th Ap., 1766.—By Mr. Warner for parish fines for not taking out licences, ... 0 11 6 Stg.

22nd Jy., 1766.—Fines from Mr. Barclay by decreets, March 1764 and August 1765, ... 2 15 0 Stg.

6. There were also rents from some pews which had been put up at the expense of the Kirk Session, but,

28th May, 1765.—The Session appoint a committee [to examine their books and accounts] and to keep distinct that which arises from the sett of the seats in the area of the kirk.

The destination of pew rents was therefore not the poors' fund, but a fund for the repair of the fabric.

16th Feby., 1753.— . . . the Session resolves, that two pews be put up on each end of said area at the expense of the Session . . . and that the persons who have bespoke these seats should be preferred for the first year at a crown the seat with the interest of the money that shall be expended in the erecting of them . . . if the seats be judged too chape the same shall be exposed to public roup for the succeeding years; it being always understood that the said seats shall be removed at the time of a sacrament.

20th Jy., 1753.—Payed Patrick Barr for the four new seats in the area of the church, ... £22 08 00 Sc.

The pews were put up to auction, which was duly advertised by tuck of drum,—

25th Ju., 1756.—Alex ^r Millar for crying the seats in ye area,	...	£0 12 00	Sc.
—John Orr for the drum,	... ..	0 6 00	Sc.

These pews brought in an income of £2 9s. 6d. Stg. in 1755, and nearly £4 in 1769. That pews were scarce is evident from five men going shares in one pew in 1774. The occupants of these pews were frequently in arrears with their rents.

Provision for the Poor after 1785.

In 1783 the Kirk Session had to make inroads on their capital for the purpose of discharging their liabilities to the poor. They ascribed the unpleasant predicament in which they found themselves to the existence of the Burntshiels Secession Church, which had had the effect of reducing their income from the church plate, and also to a large increase in the number of the poor. It was due also, though the Kirk Session do not say so, to the fact that the heritors had been throwing as much of the burden of maintaining church, churchyard walls, and schoolhouse, as they possibly could, upon the Session.

Glasgow had adopted a tax for the poor in 1770, Paisley and Greenock in 1783. A meeting of Kilbarchan heritors and others was held in the Parish Church, 1st July, 1785, to devise a scheme of poor relief; and a month later, five heritors, five householders, five tenants (farmers) were appointed to meet with the Kirk Session to consider the poor cases needing help, to take account of the funds at their disposal, and to allocate the sum necessary amongst heritors, householders and tenants. They were instructed to impose the tax in such a way that the contribution would be as equitable and easy as possible, and with this end in view they were to take into account the property of each in the parish, his trade, his means, his substance, and any other relevant circumstance. To the best of their judgment the sum required for the year current was £112. They imposed an assessment on the heritors of 3d. per £ Scots of their valuation; this yielded £78 9s. 3 $\frac{3}{4}$ d., the valued rent of the parish being £6277 Sc. From the Kirk Session they expected £12; Burntshiels Session gave, in 1786, 9s. and Mr. Lindsay, the minister, 10s.; and householders and tenant farmers, on what basis we do not know, were to contribute £21 10s.

The sum required to meet the poor's necessities showed year by year a very decided tendency to increase, so that in 1799 the heritors' rate had to be increased to 4d. Stg. per £1 Sc., and each householder had to give 2s. In 1786-7 the Board made a new departure—partly, no doubt, to meet a felt want and partly to add to their funds—in providing “a machine for conveying the dead to the place of interment, and a house to lodge it in.” A sum of £17 is entered in the record of 19th January, 1787, as the cost of this “machine,” though perhaps the cost of the house also is included.

The Communion.

An account of Kilbarchan in the eighteenth century would be altogether incomplete without some reference to a great event in the ecclesiastical year—an event which was of social importance also—the Communion. In the eighteenth century it was held once a year, usually in June, but sometimes in May. There were years in which it was omitted altogether, usually on the ground that the minister was ailing and would fain avoid the excitement it caused him, to the great loss of the Session's funds.

The following is a complete account of a Communion as recorded in the Kirk Session's minutes:—

6th May, 1748.—It was agreed that the sacrament of the Lord's Supper should be administered in this congregation the 29th of May. . . .

20th May, 1748.—This day the Session met for prayer and private censures, prayed this day James Young and Robert White, William Semple ended with prayer. The fast is appointed to be on Thursday, the order for collecting is as follows:—

The preparation Sabbath	[22nd May]	Robert White and Jo ⁿ Kelso.
The Fast day	[26th „]	Alex ^r Speir and John Orr.
The Saturday	[28th „]	W ^m Semple and W ^m Reid.
The Sabbath	[29th „]	W ^m Erskine and Hugh Semple.
The Monday,	[30th „]	John Barbour and James Young.
James Craig and John Semple are to be spoken to for collecting at the tent.		

10th June, 1748.—The collections were counted.

Prep. Sabb., Robert White,	...	... £09 00 0 Sc. = £0 15 0 Stg.
Fast Day, John Orr,	...	... 08 00 0 „ = 0 13 4 „
Saturday, ...	...	... 09 00 0 „ = 0 15 0 „
Com. Sabbath,	...	... 50 00 0 „ = 4 3 4 „
Monday, ...	...	... 17 00 0 „ = 1 9 2 „
Thanksgiving Sabb.,	...	... 16 18 0 „ = 1 8 2 „

Some of the terms and proceedings mentioned above call for explanation. "Privy censures" may be regarded as a religious spring cleaning, in which the Kirk Session turned its inquisitorial energies upon itself; member after member went out in turn, as in some parlour games, and the rest discussed his character and talked over any report that had been in circulation about him for the past year. The minister was exempted because he underwent a similar experience once a year at the hands, or rather at the tongues, of his ecclesiastical peers in the Presbytery. In the whole history of Kilbarchan Kirk Session as far as it has been preserved, there was only one scandal—an old man to whom had been entrusted some money to give to the poor, had not paid it at once. He was himself very poor and may in an evil hour have been tempted to appropriate it. Anyhow, there appear to have been extenuating circumstances, for the Session dealt gently with him.

At the meetings for privy censures, the elders were in the habit of exercising their gifts in prayer at the opening and closing of the sederunts.

The men appointed to take the collections at the various services were not all elders, but when not elders they were men eligible for the eldership; possibly it was expected that tasting the sweets of office on the occasion of the sacrament, they would be all the readier to become elders when asked.

Reference is made to collecting at the tent. The tent was not a canvas erection which would accommodate a congregation, but merely an open-air pulpit, as has been already explained. In some country churchyards the tent ready for the communion time might have been seen until within recent years. The Kilbarchan tent, though its component parts were laid aside and carefully preserved, was not kept quite ready for use, but was put up when it was needed and then taken down again. This may indicate that the open-air preaching at Kilbarchan did not take place in the churchyard but in some field near.

31st Aug., 1744.—To putting up the tent,	£0	07	0	Sc.
2nd Aug., 1745.—For ale and nails,	0	07	6	Sc.
5th Ju., 1752.—To nails and setting up the tent and other charges,	0	08	0	Sc.
20th Ju., 1753.—To Rob. Whitehill for putting up of the tent and nails,	0	10	0	Sc.
25th Ju., 1756.—To a tent cloth,	3	03	00	Sc.
21st Jy., 1758.—To covering the tent with deals,	1	4	9½	Stg.
6th Ju., 1760.—Charges in setting up table and removing the tent,	0	1	0	Stg.

The Kirk Session renewed their supply of tokens much more frequently than might have been expected to be necessary :—

14th Ju., 1751.—For tokens and a stamp,	£6 00 00 Sc.
25th Ju., 1756.—John Ewing for tokens, casting, etc., ...	1 16 00 Sc.
21st Jy., 1758.—Pay'd for tokens,	0 6 3 Stg.
12th Jy., 1765.—The belman and three years' additional tokens,	0 7 6 Stg.

The Parish Church communions were, however, it is understood, not to be compared in magnitude and importance with those held at the Burntshiels Church :—

“ I find on one occasion 1400 tokens provided at a shilling a hundred
At a later period under Mr. Lindsay's ministry, I find 700 tokens given away
The communions at the Brenchall were famous until the beginning of the nineteenth century ; but latterly they were attended by undevout persons, disorders ensued, and eventually they were limited for the most part to the members of the congregation and ceased to attract.”¹

The constantly recurring accounts for mending windows, especially after the communion, bear evidence to the rough manners of the time. On Jan. 22, 1781, some evil-disposed persons wantonly discharged “ a loaded gun against one of the church windows whereby it was much damaged.” The suspects were complained of to the Justices. The churchyard gates and doors were in a chronic state of disrepair, and a good deal of money, which otherwise would have gone to relieve the poor, had to be spent on them.

¹ Rev. Jas. Inglis' *Account of the West U.P. Church, Johnstone.*

CHAPTER X.

INDUSTRIAL AND SOCIAL CONDITION OF KILBARCHAN IN THE EIGHTEENTH CENTURY.

The old order changeth, yielding place to new,
And God fulfils himself in many ways,
Lest one good custom should corrupt the world.
—*Tennyson*.

POPULATION—Great increase during the eighteenth century—Distribution of the population between the village and the country—INDUSTRIES—Agriculture on the lower and on the higher ground—Rotation of crops—Cattle and horses—Mills and thirlage—Weaving and weavers' earnings a century ago—Cotton Mills at Bridge of Weir, Linwood and Kilbarchan—Bleaching—Mining—Waulk-and Lint-Mills—Linen-and cotton-thread—Candle-making—Brewing—Tobacco-growing—FAIRS AND AMUSEMENTS—Lily's and Barchan's Days—Procession at the Summer Fair—Quarrelsome gentlemen—A subscription race—Jockeying at the Kilbarchan Races—"Courtin' Monday"—The game of bullets—RECRUITING AND EMIGRATION—Kilbarchan deserters—LIVING, DRESS AND MANNERS—Increasing politeness—Pickery—Thigging curses—Hame-sucken—Poaching—SOCIETIES—Farmer Society—General Society—Weaver Society—Masonic Lodge.

I.—Population.

DURING the eighteenth century the population of Kilbarchan more than trebled itself. The following numbers, gathered from various sources, are, we presume, upon the whole reliable :—

In 1695 the population was	...	...	977
„ 1755 „ „	...	...	1485
„ 1774 „ „	...	...	2305
„ 1791 „ „	...	...	2506
„ 1801 „ „	...	...	3151

DISTRIBUTION OF POPULATION.—In 1695 the Kirkton or Village of Kilbarchan consisted of but a very few houses clustered round the church ; smiths, weavers, cordiners (shoemakers), and even chapmen

(shopkeepers) were not gathered together in the village, but were scattered over the whole parish.¹

In 1740 the village contained but forty families, and its population cannot, therefore, have been much more than 200.

In 1774 there were in the village 304 families, accommodated in 142 houses, 98 of which were of *one* storey, and 44 of *two* storeys; 122 of the houses were thatched, only 20 were slated.

By 1782 twenty-four new houses had been built.

In 1791 a census was taken under the direction of the Parish Minister (Maxwell) which showed—

Number of families in Village,	391—	Males	762,	females	822.
„ „ County,	172—	„	440,	„	482.

The excess of females over males Maxwell explains by saying that the sons were sent to towns to business and to learn trades, whereas the daughters found employment at home—on farms, in the bleachfields, and in the cotton factories.

II.—Industries.

AGRICULTURE.—Before 1560, when the monks at Paisley were proprietors of a large part of the parish, agriculture was almost the sole occupation of the people of Kilbarchan. More than a century later, at the time of the Poll Tax, the number of those engaged in farming operations still far exceeded those engaged in all other pursuits. It was not till about the middle of the eighteenth century that any manufactures worthy of the name were established in the parish, and with them came a rise in farm-rents and in the price of farm-labour. Maxwell notices this and explains it by the following trite economic maxims:—

¹ For purposes of comparison we subjoin the census returns for 1901:—

	Males.	Females.	Total.
Village of Kilbarchan,	1343	1543	2886
„ „ Bridge of Weir (Kilbarchan Parish),	671	932	1603
Country District (Kilbarchan),	264	300	564
„ „ (Bridge of Weir, Kilbarchan Parish),	37	37	74
Village of Linwood,	562	606	1168
„ „ Blackstoun,	174	162	336
„ „ Clippens,	135	126	261
Country District around Linwood, etc.,	165	169	334
	<u>3351</u>	<u>3875</u>	<u>7226</u>

"Land is of no value without inhabitants to cultivate and consume the fruits of it." "Rise of rent has therefore kept pace with progress of manufacture and increase of population."

Before 1750 few of the proprietors—apart from the greater ones—appear to have had in their possession any valid titles to the lands they owned ; after 1750 no land was out of title.

During the first half of the century rents were paid largely *in kind*, and when the rent was paid in money the land brought only from 5s. to 7s. an acre. After the middle of the century rents were usually paid in money. In 1782 the best land brought 20s. an acre, and in 1794, 50s. and even 60s., though the average was only between 25s. and 30s. The total rent for agricultural land in 1791 was £4542.

Before the middle of the century few of the fields let to tenants, were enclosed by any sort of fence or dyke ; by 1782 no good land remained unenclosed. The days of wire fencing were not yet ; and Maxwell, writing towards the end of the century, tells the expedients resorted to in order to make trespass for man or beast difficult. "The eastern or low part is mostly enclosed, in some places with stone dykes, but chiefly with hedge and ditch. The thorns are planted either in the face of earth thrown from the ditch or on the top. Another practice is to build a parapet of stone, about 3 or 4 feet high, on the edge of the ditch ; then thorns are planted on the top perpendicular or they are stuck in on the face of the wall, the best of the earth being drawn to the roots In the western or higher parts the dykes are of rickle stone gathered from the fields." Even then sportsmen were complained of because they broke through the fences, creating gaps and so rendering them ineffectual. The ordinary size of a farm was from 40 to 60 acres, yet Mr. Rodger, either of Pennel or Fulton, had a farm extending to 222 acres—"all," it is added, "in excellent order."

In 1794, the methods of farming pursued in the lower or eastern part of the parish were appreciably different from those suitable for the higher and western. The former district is mentioned and discussed by the Minister first. He tells us that only one-third of a farm was laboured and cropped, the rest being under pasture or hay, and that the whole farm was not under one rotation. The arable part, after producing two crops of oats, was manured for a crop of potatoes or barley ; the parts not arable yielded hay for two seasons and were then pastured for three or four years. Beans and wheat had been tried, but the crops had not been a success, owing to the lateness and dampness of the seasons. The fault of

this system, according to the Minister, was that all the labour came on at one time, obliging a farmer to keep more servants and horses than he could find work for all the year round; he suggests that the farmer should take to dairying and cattle feeding, because there was a good market for such produce among the workers at the cotton mills in the neighbourhood, and that for his dairy stock he should grow cabbages, carrots, turnips, winter vetches. Potatoes, he says, were being grown, and yielded excellent returns; sometimes they were planted in drills, sometimes in "lazy beds." The latter method was that adopted in the neighbourhood of Linwood Moss, where the sets were covered with nearly a foot of moss, which when dry was set on fire, and the ashes formed an excellent manure.

In the higher parts of the parish the good soil was scattered about in patches amongst the rocks, and was full of loose stones. The rotation in use here was three or four crops of oats in succession, after which the ground was allowed to lie fallow. This appeared to the Minister to be a very bad method of farming. He says that the land ought to be top dressed and sown with grass to give it a chance of producing what it was best fitted to produce. Here also potatoes were usually sown in "lazy beds," sometimes in drills. After the potato crop, oats or barley was sown. Throughout the parish patches of lint were grown, but only for the labourers' own use.

CATTLE AND HORSES.—The cows most esteemed were those with a small mouth, head and neck long and small, in colour spotted brown and white. Those reared on the lower ground farms yielded 8 or 10 pints of milk per day and were worth to their owners £8 or £10 yearly, while those on the higher ground yielded 6 pints per day, and were worth only £3 per annum. It is difficult to understand how this could be, unless the remoteness of consumers made dairying less profitable on the higher ground. The prices of milk per Scots pint were: new milk 2d, skimmed milk 1d, butter milk $\frac{1}{2}$ d. In 1791 there were 1277 cows in the country districts, and 42 in the village.

Horses were usually of the Lanarkshire breed, excellent for strength and mettle. A plough was generally drawn by three, sometimes by two horses; a driver was necessary as well as the ploughman proper. In 1791 there were 242 horses in the country districts and 19 in the village. Few or no pigs were kept, and sheep only by gentlemen for their own tables.

CORN MILLS.—In 1794 there were four corn mills in the parish, and in two of them, probably Glentyan Mill and Locher Mill, the system of thirlage still prevailed. This of course means that certain farms were thirled or attached to a particular mill and that the miller had to be paid for grinding the oats grown on the thirled lands whether he ground them or not. Thirlage was paid in kind and varied from three to eight per cent. All grain save oats was free. The Minister speaks of this as a barbarous Gothic practice, and expresses the hope that it may soon be abolished because it occasioned constant complaints by the miller of evasion and by the farmers of slovenly execution. At the Mill of Cart thirlage had been in 1794 abolished, and in lieu of this due the tenants paid 6d. per acre. The miller at this mill was accused in 1742-3 of theft and pickery, and perhaps this hastened the change of payment. At Johnstone Mill (Milliken Mill) thirlage had been moderated in 1794.¹

WEAVING.—Weaving is not so ancient an industry in Kilbarchan as might be supposed. In 1695 there were in the parish only thirty or forty weavers including apprentices, and these were probably all *customer* weavers. In 1739 John Barbour built a factory, probably in the Stack Yard, and began to make thick linen. In 1742 Allan Speirs began the manufacture of a higher class of goods—lawns, cambrics, etc.—for which he found a market chiefly in Dublin. In 1782 this industry was still on the increase, Alexander Speirs,² John and Humphrey Barbour in company, John How, John Barbour, jun., and John Houston employing amongst them three hundred and sixty looms. Semple calculates that each weaver could in 1782 make £65 per annum, and Rev. Robert Douglas says that at the end of the century a good workman could earn as much as 10s. a day. In 1791 there were 383 looms in the village and 34 in the county district.

¹ A lease (in the possession of Mr. James Caldwell, Writer, Paisley) of Barrbush Park (a park opposite the Manse Avenue), to Walter Caldwell and Alexander Lyle, of date 1777, obliges the tenants to have any corn grown on this park (seed and horse-corn excepted) ground at Milliken Mill for payment of *outentoun* dues and multure (i.e., adequate remuneration for the work done).

² I am indebted to Mr. James Caldwell, Paisley, for the following extract from a letter in his possession addressed to Mr. Alexander Speirs, Kilbarchan, by his correspondent, Daniel Stuart, Dublin, dated 26th April, 1788 :—“Muslins both stripped and spotted will be a good deal wore this summer. How far you are safe to manufacture many of them you must judge Your stripes last year were very well liked. The neatest of them are gone long ago Any stripes you make must be a few nine hunders, 10 and 11 hunders principally, and a few 12 hunders, all $\frac{1}{2}$ wide. The demand here runs from 5s. to 6s., but particularly from 6s. to 7s. or 7s. 6d., seldom higher, etc., etc.”

COTTON SPINNING.—By the end of the eighteenth century cotton spinning had already become an important industry in the parish. The old Red Mill on the Gryffe was built before 1792, and was owned by Messrs. Carlisle and Rorison. Gryffe Mill was built in 1793, and contained 2120 spindles. It was capable of giving employment to seventy persons, chiefly women and children. There were only 1664 spindles working in 1794, and the employees numbered no more than 49.

The Mill at Linwood, "the most splendid establishment in the cotton spinning business perhaps in Britain," was in course of erection and nearing completion in 1794. When finished, its length was to be 339 feet; it was to contain 25,000 spindles and to give employment to eighteen hundred persons. Owing to dull times, however, only seventy-five persons were employed when Maxwell wrote, and the proprietors were in no hurry to complete the building. Power was supplied by two water wheels, one of which was so situated that it sometimes ceased to work owing to tail water. With evident pride Maxwell tells that the building was six storeys in height with garrets, that it had over five hundred windows, that the rooms were high, affording ample air space, that the air was free from cotton particles owing to the simplified machinery, that ventilation was provided by the two vast staircases in the building. He says that three half-gills of oil a day was sufficient to lubricate the whole machinery. A regular town on an elegant plan was already in course of erection, and the minister is anxious that the employers should provide for the education of the young operatives—"for," he says, "a work of this sort is a school where the children of the poor, otherwise a burden upon their parents, may be trained to industry and virtue."

The houses now known as Nos. 35 and 37 New Street were, it is understood, erected to serve as a cotton mill, though perhaps not until after Mr. Maxwell's time; the power in this case was supplied by a gin.

BLEACHING.—The Kilbarchan linen manufacturers had each his own bleachfield. The burn supplied excellent water for the purpose. "The said bleachfields," says Semple, "are divided into proper lengths and breadths, having canals running through between the said divisions, about three feet deep and near as wide, being well paved at bottom, and built on both sides about a foot broad, being a passage for the people while watering the cloth; all of which is good cut stone; as also reservoirs

¹ *Old Statistical Account.*

or cisterns made in different places of the fields, for holding water upon occasion, built likewise of good cut stone, being all so artfully made, that the canals in the acclivity of the field can be made subservient to the canals in the declivity. If the said canals should fail in water, which seldom happens, they can have recourse to very deep wells, which they have dug for supplying their caldrons and other wooden vessels to stove their cloth in."¹ At Middleton and at Linwood, in 1782, there were bleachfields in connection with thread works. In 1794 there were three bleachfields in the village of Kilbarchan, giving employment to thirty persons, mostly women.

MINING AND QUARRYING.—Semple mentions Paisley and Kilbarchan as the two parishes in the county where excellent coal and lime were found. In 1713, Thomas Kennedy, the proprietor of Pennel, was working both coal and lime on the lands of Boghouse: some of his miners were summoned before the Sheriff on a charge of intimidating the tenants of Laigh Pennel.² William Cuninghame of Craigends [1742-65], "carried on a coal work in his own barony several years, wherein were two kinds of coal, viz., the ordinary coal, and another kind called light or splint coal, which would rise in pieces six foot long, nine inches broad, and six thick. The water was taken out of the said coal pits by a water engine. A great lime work was also carried on."³ In 1755 there were coal pits in the lands of Kaimhill, where plenty of coal was got. Coal had been worked to the west of the Barrhill before 1767, for in that year James Milliken improved his roads with the waste. The mound in the Public Park consists of mining refuse, which may have come from the old coal pit near Spring-grove Quarry, which was worked until 1774, or from that at Brandscroft, worked until 1780. The water in the well at the Spout Head comes from the Spring-grove pit. In 1794 Maxwell says that of the seven coal mines in the parish only four were being wrought. In his time, however, the Kilbarchan coal was used only for burning lime; household coal came from Paisley Parish and cost 6d. per cwt.

A quarry situated near Spring-grove, long known as the Quarry House, supplied the freestone of which a great part of the eighteenth century village was built; this freestone was overlain by the eruptive basalt rock. It was in 1782 wrought by Walter Caldwell, whom Semple calls an architect, meaning, presumably, that he was a builder.

¹ *Renfrewshire*, p. 114.

² *Hector's Judicial Records*, i. pp. 73-6.

³ *Semple's Renfrewshire*, p. 133.

MINOR INDUSTRIES.—From the Poll Tax Rolls we learn that in 1695 there were two Waulk or Fulling Mills in the parish where cloth underwent the process of fulling or shrinking. They were probably situated on the Cart. We infer from Semple¹ that the lint mill, which according to Maxwell was of excellent construction and the best frequented of any in the West of Scotland, was also on the Cart, probably where the Flax Mill now is.

In 1721 Mrs. Millar, widow of the Minister of Kilmaurs, *née* Christian Shaw of Bargarren, of witchcraft fame, removed to Johnstone, which until 1733 was within the bounds of Kilbarchan, and there in company with her mother the Lady Bargarren and her sisters carried on the manufacture of linen thread. Their advertisement, which appeared in the newspapers of the time, read as follows :—

“The Lady Bargarren and her daughters having attained to a great perfection in making, whitening, and twisting of SEWING THREED, which is as cheap and white, and known by experience to be much stronger than the Dutch, to prevent people’s being imposed upon by other Threed, which may be sold under the name of ‘Bargarren Threed,’ the papers in which the Lady Bargarren and her daughters at Bargarren, or Mrs. Miller, her eldest daughter (Christian, now a widow), at Johnstone, do put up their Threed, shall, for direction, have thereupon their Coat of Arms, ‘*azure three covered cups or.*’ Those who want the said Threed, which is to be sold from fivepence to six shillings per ounce, may write to the Lady Bargarren at Bargarren, or Mrs. Miller at Johnstone, near Paisley, to the care of the Postmaster at Glasgow; and may call for the samen in Edinburgh, at John Seton, merchant, his shop in the Parliament Close, where they will be served either in Wholesale or Retail; and will be served in the same manner at Glasgow, by William Selkirk, merchant, in Trongate.”²

According to Semple there was in 1782 at Middleton “a thread bleachfield, as also thread-making carried on by Mr. James Semple, junior;” and at Linwood “there is another thread bleachfield carried on by Mr. James Cochran.”³

Before 1739 the Messrs. Barbour had a candle factory in Kilbarchan “which acquired great celebrity.” In 1782 a large brewery was carried on by Mr. John Houston. In 1794 there were two candle works and the brewery. No. 36 Steeple Street, or the building behind it, is still known as “The Can’le House,” and may have been the scene of Mr. Barbour’s operations.

¹ *Renfrewshire*, p. 129.

² *Witches of Renfrewshire*, p. xxv.

³ *Renfrewshire*, p. 137.

When Semple wrote an interesting experiment was being made at Craigends. Five acres within the policies were planted with tobacco; but unfortunately no record has been left of the success attending the experiment.

III.—*Fairs and Amusements.*

It is decidedly more interesting, and perhaps more instructive to see people at their play than to watch them at their work. In the eighteenth century the Fair Days—Lily's Day [3rd Tuesday of July, O.S.] and Barchan's Day [1st Tuesday of December, O.S.]—were great occasions for the pleasure-loving. At the Summer Fair "there was a public market held where dairy and other farm produce and wool and lint then spun in every household—as well as wooden utensils and horses and cattle, were exposed for sale."¹ "There was a cow market in the forenoon and foot and horse races in the afternoon, where the tradesmen go through the town in grand procession, with a captain, lieutenant, ensigns, adjutant, sergeants, corporals, and others; drums beating, colours flying, music playing, garlands, swords, etc., brocaded."² Doubtless there would be kindred celebrations on Barchan's Day, but of a kind more suitable for wintery weather.

The effect of a day given over largely or entirely to pleasure on the nerves of a people who were regular and industrious in their habits was exhausting; men became irritable and quarrelsome. On Lily's Day, 1687, Andrew How in Pennell and James Stevenson in Ranfurly, two men in highly respectable positions, quarrelled and fought. How had the best of the fight, but decidedly the worst of the subsequent legal proceedings. The fight, we regret to have to record, was not conducted according to the rules which regulate contests in the ring: the "ane shott in the breast" would pass, but the "fastening of the hands of one of the combatants in the other's hair" was decidedly unscientific. How, who was the aggressor both in word and deed, had to answer for his conduct *first* before the Baron's Court, where Craigends' Bailie presided, and was fined £30 Scots; and *next* before the Sheriff at Paisley, where he was again fined £10 Sc., payable to the fiscal and £5 Sc. assythment (damages) to the pursuer.³

¹ Hector's *Judicial Records*, ii. p. 87.

² Crawford and Semple's *Renfrewshire*, p. 113.

³ Hector's *Judicial Records*, ii. pp. 86-90.

The townfolk, either out of a love of sport or with an eye to business, did what they could to encourage horse racing. In an old account book of David Kerr, master mason, Kilbarchan, in the possession of Mr. O. G. MacGregor, Church Street, Kilbarchan, there is a page headed "Proposals for a race by superscriptions;" the date is about 1755. Twenty-seven names of subscribers follow; nine contributed a shilling, and the remainder sixpence apiece. The horse race was not always conducted in a fair and sportsmanlike spirit; yet glory rather than gain was the guerdon; the first prize was a saddle of the value of between £3 and £6 Scots. In 1718 a grey horse owned by John Gardner, merchant in Paisley, and ridden by one William Campbell, appeared at a certain stage in the race to be the likely winner. Matthew Lindsay, a Houston man, who was riding his own horse, had also started, but for some reason he gave up early in the race. Desiring still to control the issue, he drew to the side and waited for the horses on the return journey. As they approached he rode straight for Gardner's horse and "with ane great oak stick straik many times at the ryder and beat the s^d horse over the forehead and nose till the blood sprung out thereat, whereby Gardner's horse lost the race."¹ Lindsay had to pay in fines and damages the sum of £43 Scots.

It would be difficult to say whether an eighteenth century Communion afforded more of social enjoyment or of religious edification. We have already mentioned it under the head to which, ostensibly at least, it more properly belongs. The occasion, so far as it was of a religious character, was brought to a close with the benediction, which concluded the Monday service. After that, however, there was a good part of a summer day to be spent in a manner which, it was fitting, should make it different from an ordinary Monday. Part of the community certainly rose to the occasion and to the standard expected of them, by spending it in the pleasant but serious pastime of courting. At the great gatherings which took place at the Sacrament, young men and maidens made each other's acquaintance for the first time or renewed an intimacy made on a former though less auspicious occasion. On the Communion Sunday there might be stealthy and admiring glances; those of course it were impossible to avoid, but the practical matter of marriage could not then be fitly and fully discussed; that was left for the Monday afternoon. The day became known and recognised as

¹ *Judicial Records*, i. pp. 93-6.

"Courting Monday," for then the lads ventured to visit their sweethearts at their homes, and sought (not of course always successfully) to come to an understanding with them and, if necessary, with their parents.

The Scottish people cannot claim to have originated many games. Those which owe their existence to the native genius of the country have always this character—that manly strength is required, though skill is not excluded, indeed it cannot be from any basis where man meets man. A characteristic Scottish game was that of *bullets*; it was a game played in Kilbarchan and throughout Renfrewshire, both before and after the eighteenth century, and during the century it was a favourite game. The essentials were two iron balls of the weight of two pounds or less, and two players to throw them. Before starting, the number of chances or shots which each should have was arranged—usually five or seven. The object was to outdistance one's opponent at the end of the arranged number of throws, starting each time from the point where the last throw left the ball—just as in golf. The course was the public road. In important matches seconds ran on ahead and advised, as the skip does in curling, at what point his player should aim so that the ball should go as far as possible by rolling along the ground after it fell. The game might be played with two players on each side as at golf, there being however but two balls. It was of course a dangerous game, since the course was the public road and the bullets travelled with a considerable momentum though always delivered underhand. It is said that Kilbarchan players were known—of course in the excitement of the contest and on account of the considerable sums staked on the result—to express grave doubts as to whether the public roads had been made for bulleters or for the convenience of travellers and for farmers' carts. The gentleman of the name of Ramsay, whose funeral John Stirling attended on the week of his own death, 1683, died when playing at bullets at Lochwinnoch.¹ About the year 1846, four famous Kilbarchan bulleters—John Hunter, William Brown, Alexander Meikle, James Houston—met four men of equal fame belonging to Paisley in a great bulleting match. The course was along the Beith Road from the "four windings" near Milliken Park Railway Station towards Quarrelton. This was perhaps the last great match played, because soon afterwards bulleting came to be strictly forbidden as dangerous to the lieges. And so this ancient game has disappeared within the memory of men not much past middle life, probably never to be revived.

¹ *Ante*, p. 88.

IV.—Recruiting and Emigration.

In the eighteenth century Kilbarchan yielded a much better harvest to the recruiting officer than it does now. During the Jacobite troubles of 1745, there were no fewer than fifty militia men from Kilbarchan. In 1794, when the long war with France [1793-1815] was no more than begun, fifty-five young men from the village had entered the army and fifteen the navy—"besides," says Maxwell, "others from the country from pure necessity."¹ "In former wars a number of tradesmen were wont to go to sea, particularly in privateers, where they expected better wages and more prize-money than in the navy. But they seldom remained longer than the war lasted . . . Those who formerly went to sea turned out drunken and dissipated; those who returned from the army proved sober and industrious."²

Maxwell makes no mention of desertion—perhaps in his time no Kilbarchan soldiers left the army without permission. A hundred years before, however, the Parish enjoyed an unenviable notoriety in this respect. In 1694 John How of Damstoun was fined £10 Sterling for sheltering two lads, John Park and William Paton, who had deserted from Sir William Douglas' Regiment³; and in the very same year nineteen men and seventeen women, nearly all of them Kilbarchan people, were accused of seeking to rescue a deserter who was being carried back to his regiment. The indictment accuses them of being amongst the "mob of inhabitants who did 'raball' together, and with battouns, rungs, and stones, did fall upon Lieutenant William Lindsay and Sergeant William Orr," who with a party of soldiers had arrested William Paterson the deserter. The kindly intentions of the Kilbarchan people towards the reluctant young soldier, and their "battering, wounding, and blooding" of the officers in command, cost them fines amounting to £260 Sterling—an enormous sum in those days.⁴

For fourteen years before 1794, Maxwell tells us, there had been no emigration from the parish because work had been plentiful; but that very year, owing to dull trade and lack of employment, three families had already set out for America, and many more were preparing to follow.

¹ Old Statistical Account.² *Ibid.*³ Hector's *Judicial Records*, i. pp. 183-6.⁴ *Ibid.*, ii. pp. 109-12.

V.—Living, Dress, and Manners.

Towards the end of the century there was a marked improvement in the cuisine of working peoples' tables, both in respect to quality and variety; *e.g.*, tea and butcher meat, luxuries undreamt of before except on rare occasions, were available to people of all descriptions. The minister says of his people that in general they were sober and industrious—that their one extravagance was in the matter of dress, and that they were daily acquiring more politeness and urbanity of manner.

During the century there are few church discipline cases of much interest. A Kilbarchan lady, Mary Craige by name, was brought before the Presbytery in 1700 on a charge of exchanging uncomplimentary greetings with a neighbour, Robert Widrow. Mary had expressed a fond desire to see Robert's "soul frying in hell," and the chivalrous Robert indicated that he hoped to see Mary some day "hinging in the Gallow Green of Paisley." Connoisseurs will readily admit that in power of imagination and strength of language the lady quite surpassed the gentleman.

We are informed by the late Mr. William Hector that in 1753 a Kilbarchan man suffered the extreme penalty of the law on the Gallow Green of Paisley, though his offence, let us be thankful for it, was only theft and robbery.¹ Kilbarchan could also produce instances of sheep-stealing and cattle-lifting, of theft and poaching. These seem, however, vulgar crimes of which there is no reason to boast. It is difficult, however, not to have a sort of criminal respect for a parish which could produce instances of such obscure crimes as pickery, thigging curses, and hame-sucken. Pickery was the crime of one Blair, tenant of Auchincloich one hundred and ninety-six years ago; though "opulent and substantial and of ane high profession" he was mean enough to take under cloud of night from George Barr "ane burden of mashlum (mixed) corn, from the Laird of Craigends some chalfe corn," and from several neighbours "stuks of corn, burdens of their staikes, and ane straik of ane syth." Being found guilty, Blair was fined five hundred merks and had "to stand in the juggs of Pasley" with a paper on his breast setting forth his mean and contemptible thefts.²

¹ Hector's *Judicial Records*, i. pp. 246-8.

² *Ibid.*, i. pp. 193-7.

The miller at Johnstone Mill was the person accused in 1720 of "thigging curses." The object of his hate was the family of Houstoun of Houstoun which he had roundly abused, using for his purpose certain strange and powerful curses. The crime, bad enough in itself, was considered to be greatly aggravated by the fact that the Houstouns were persons of "Honour and Nott."¹ Robert Taylzeour, flesher in Kilbarchan, and Jean Houston, his spouse, had in 1697 spoken as strongly against the Allussouns of Barns Croft, but were accused only of "slandering and backbiting."² Four years later the same miller of Johnstone, now miller at Glentyan, committed the crime of *Hame-sucken*. He had gone in the night-time to the house of Andrew Brodie, forced his way into the sleeping apartment of a lodger, an officer of excise, compelled the poor man to get out of bed in the lightest apparel possible, thrown him downstairs, thus inflicting on his victim severe bruises in addition to making him catch cold.³

The poaching prosecution was a wholesale affair. It occurred in 1716 and involved no fewer than fifty-four persons, nearly all resident in Kilbarchan and all either farmers or connected with the agricultural interest. They were variously accused of killing hares, doves, wild duck, partridges, woodcock, and with steeping green lint in streams and ponds for the purpose of killing or stupefying the fish.⁴ Those who did not confess the crime of which they were charged were held to be guilty unless they could prove their innocence—a device which simplified greatly the difficulties incident to the prosecutor's office.

The date of the sheep-stealing case was 1689. The accused were Matthew Sproull and Thomas Barber, residing in Cauldwalaw, which one would fain disclaim since it cannot be identified, yet it is said by Hector to have been a place in Kilbarchan. It is to be feared that the accused were guilty, as they did not appear to answer to the charges, and were therefore declared to be outlaws.⁵

Kilbarchan manners and morals were at least as far short of being perfect then as they are now; there was ample room for the day to day improvement which overtook them in Mr. Maxwell's time; and yet considering that the record of crime of which we have been dealing was the product of over fifty years, there must have been many places where a man's person and property were less safe and his morals more liable to contamination than in Kilbarchan.

¹ Hector's *Judicial Records*, i. pp. 215-9.

² *Ibid.*, ii. pp. 151-3.

³ *Ibid.*, i. pp. 221-4.

⁴ *Ibid.*, i. pp. 208-12.

⁵ *Ibid.*, ii. pp. 148-151.

VI.—*Societies—Benefit and Friendly.*

Kilbarchan has been prolific in societies, the purpose of which was in the first instance mutual benefit; one of them, however, lent itself to mutual instruction as well.

The earliest was KILBARCHAN FARMER SOCIETY, founded in January, 1765. The original members numbered twenty-four. One is inclined to give Mr. Warner the credit of being its founder. He at all events wrote for it two appropriate addresses, which after being delivered at the winter meetings were subsequently published in pamphlet form.¹ The Society could boast also of a laureate in the person of Hugh Brodie, Longcraft, Lochwinnoch. His address, delivered in January, 1769, took the form of what out of courtesy we may call a poem. The whole sixty verses may be found in Semple's *Renfrewshire*, p. 116. Some idea of Mr. Brodie as a theologian, economist, and versifier, may be gathered from the following lines :—

For man was taken by the hand,
And led forth to improve the land ;
Was promis'd bread, and got command,
 It should be drest :
So farmers ought to understand
 What pains are best.

Much more so in this present age,
When farms are dear, and servants' wage',
The farmers' wisdom most engage,
 And vigilance,
For support on this mortal stage,
 Till he's call'd hence.

So, if to me you'll lend your lug,
I'll tell you of a barren bog
(Excepting short heath, bent and fog),
 It yielded nought,
Till once you hear how I it dng,
 And how it wrought.

The Society had two classes of members, those who elected to pay a pound once for all, and those who paid a yearly subscription of 2s. 6d. The entry fees amounted to 2s. 9d. Annual subscribers were not entitled to

¹ *Ante*, p. 146.

benefit until they had made three annual payments. Benefit varied from 2s. to 4s. a week, and could be claimed by members who were disabled from working, by any sickness or affliction, not the effects of vice or riots, and were thereby reduced to straits. In 1794, scarcely thirty years after its inception, the capital fund of the Society amounted to £850. From this it may be inferred that the membership was very large, and that benefit was very seldom claimed. The statutory meetings of the Society were fixed for the first Fridays of January and July, N.S. At the former meeting office-bearers—the clerk and the beadle—were elected.

The idea embodied in the Farmer Society soon became popular, and in less than a year—December, 1765—the KILBARCHAN GENERAL SOCIETY was started. Its constitution was much the same as the Farmer Society. The original members—heritors, merchants, tradesmen—were also twenty-four in number. There were the same two classes of members, but in the case of annual subscribers five payments were necessary before benefit could be claimed. The annual payment was only 1s. Benefit was on a somewhat lower scale, being 2s. 6d. or 3s. In 1794 the capital standing at the credit of the Society amounted to £400. The statutory meetings were on the first Friday after Barchan's Day and the first Friday of June, N.S.

The Bond of Association constituting the KILBARCHAN WEAVER SOCIETY was signed in February, 1766, by fifty-eight tradesmen [operatives] and others. Payment was on the same scale as in the General Society, and the benefit that could be claimed by one who was bedfast was 3s. a week, and by one confined to his room, 2s. until recovery. This Society did not become wealthy like its sisters. In 1794 Maxwell says it had accumulated but little capital owing to excessive burdens, but during the twenty-eight years of its existence it had been of great use in relieving distress. The dates of its business meetings were the first Fridays of February and August, N.S.

The charter of the Masonic LODGE ST. BARCHAN bears the date 1st November, 1784. Its number on the roll of the Grand Lodge was originally 208; it is now 156. The office-bearers whose names appear in the Charter are the following:—James Houston, R.W.M.; James Laird, D.M.; Gaven Herbertson, S.W.; Robert Speir, J.W.; John Honeyman, Sec.; James McKechney, Treas.; John Clerk, S.S.; Matthew Stewart, J.S.; George Davidson, T.

CHAPTER XI.

KILBARCHAN BARONIES AND THE FAMILY HISTORIES OF THE BARONS,¹

It was the hereditary ownership of land, not the acquisition of title, that constituted the true aristocracy to which the common people looked up.—Hill Burton's *History of Scotland*, viii. p. 187.

CUNINGHAME OF CRAIGENDS—Connection with the Earl of Glencairn—The Shake-Fork—Legends and Theories—Pedigree 1160-1418 A.D.—Cunninghame-Montgomerie feud—Slaughter of the second Laird—Gabriel, who fell at Pinkie—The fifth Laird's public appointments—The Mayoralty of fees and Coronership—A Divinity Professor at Craigends—Craigends, the Diarist, in the Edinburgh Tolbooth—Members of Parliament—Subsequent lairds : CRAFTURD OF AUCHINAMES—Connection with the Earl of Loudoun—The two lances in Saltire—Foundation of St. Katharine's Chapel—Robert, who fell at Flodden—The seventh Laird as a neighbour—Gadgirth as a *tulchan*—The last will and testament of Lady Auchinames—A *marriage de convenance*—The sixteenth Laird sells Auchinames—Subsequent history : SEMPLILL OF CASTLE SEMPLILL—Connection with Kilbarchan—The nine Sempills of Elliestoun—Foundation of the Collegiate Church of Sempill—The Baronies of Craginfeuch and of Sempill—The Great Lord Sempill—His part in the Cunninghame-Montgomerie feud—The siege of Castle Sempill—The romantic career of Colonel William Sempill—Sale of the Sherifffdom—Sale of the Lordship of Castle Sempill—The twelfth lord at Culloden—Subsequent history.

I.—Cunninghame of Craigends.

THE records of a parish would be manifestly incomplete if no special notice were taken of the old and historical families which for centuries have owned a home in the Parish and have given, generation after generation, of their sons to share in the deliberations of the great national

¹ The Parish of Kilbarchan was not divided into Baronies, but there were three Baronies which comprehended a large part of the Parish. The above title has been chosen because it affords a convenient head under which an account may be given of two distinctively Kilbarchan families—Cunninghame and Craufurd, and of a third—Sempill—which was also intimately connected with Kilbarchan. A Barony was a large landowner's possessions, not necessarily in one Parish nor even in one County, which by Royal Charter were grouped together for certain civil and administrative purposes. The Baron was the landowner or the superior of these possessions, who in person or by his *bailie* held a court at which were decided most of the pleas, civil and criminal, which arose within the bounds of his possessions or jurisdiction. The office of Baron was hereditary. If the Baron landlord sold his land the purchaser became the Baron if he obtained a charter of Barony.

councils and to fight and die for their country on the field of battle. Of such Kilbarchan families not the least distinguished is that of CUNINGHAME OF CRAIGENDS, and to it unquestionably belongs the honour of the first place, not solely on the grounds of its remarkable antiquity and its survival in its old home to the present day, but because of the intimate and sympathetic connection its members have ever maintained with parochial affairs.

William Cuninghame, first Laird of Craigends, was a younger son of Alexander, first Earl of Glencairn, and became proprietor of Craigends in 1479. If the Earldom of Glencairn were not dormant, the Craigends family would be properly described as a cadet branch of the premier family, and it might suffice for us to trace it from the point where it springs from the parental stock. Since the Earldom is at present in abeyance, however, the House of Craigends becomes entitled to a very much longer pedigree as a very old, if not indeed the oldest, surviving family of the name of Cuninghame.

The various accounts given of the origin of the Cuninghames are manifestly fanciful, being mere theories in explanation of the principal feature in their shield—a shake-fork. Of these four may be noted :—

(1.) The Shake-fork is said to be an imitation of the episcopal pall carried by the See of Canterbury. It was adopted by one of the knights who slew Thomas á Becket in 1170. He fled to Scotland, took up his abode in the district of Cunningham (which may mean King's Dwelling) and became known as Neil Cunningham. Being fortunate enough to save the life of King William the Lion he was ennobled, received a grant of the lands of Lambroughton, and became ancestor of the various families of the name of Cuninghame.

(2.) Cuninghame is said to be a variation of Comyn, and the Shake-fork of the former is therefore but a debased and inverted representation of “the two extended arms holding in the hands a sheaf of grain,” which is the salient feature in the arms of the latter.

(3.) There is a legend that on one occasion when Malcolm, afterwards King Malcolm Canmore, was fleeing from the faction of Macbeth he was compelled to seek refuge in a barn, and an adherent—Malcolm, son of Friskin—concealed the fugitive by forking straw over him. When in 1058 Malcolm became King, he rewarded his preserver by creating him Thane of Cunningham. The family so ennobled adopted as their name Cuninghame, as their arms a Shake-fork, and as their motto “Over, Fork Over.”

(4.) According to another authority, the Cuninghames held the office of "Master of the Horse" to the King of Scotland, and the Shake-fork was the appropriate emblem of this office.

The earlier pedigree, according to Nisbet, is as follows:—

I.—WERNEBALD [ab. 1100] possessed the lands of Kilmaurs.

II.—ROBERT [ab. 1162] with consent of Richinda, his spouse, daughter and heiress of Humphrey Barclay of Gartilly, mortified the lands of Glenferchartland to the Abbey of Arbroath—gave the village of Cunningham, the Kirk of Kilmaurs, and half a carrucate of land belonging to the said kirk to the Abbey of Kelso; these gifts were confirmed by Richard Morville, Constable of Scotland.

III.—ROBERT.

IV.—STEPHEN [ab. 1174], one of the hostages given to Henry II. of England for King William the Lion's liberation.

V.—RICHARD, witness to a charter of Allan of Galloway in favour of Hugh Crawford.

VI.—FERGUS [ab. 1233].

VII.—HENRY or HERVEY [ab. 1263] was confirmed in the lands of Kilmaurs by King Alexander III.; he behaved with great bravery at the Battle of Largs.

[VII.b.—Sir William, mentioned by some about 1275.]

VIII.—EDWARD [-1290].

IX.—GILMORE or GILBERT [ab. 1296] renounced the league with France and swore allegiance to Edward I. of England.

X.—SIR ROBERT [ab. 1330], though he had formerly sworn fealty to Edward became a follower of the Bruce, and from him obtained a charter to the lands of Lambroughton.

XI.—WILLIAM [ab. 1354] proposed as one of the hostages for King David II., married Eleanor Bruce and was for a time known as Earl of Carrick.

XII.—SIR WILLIAM [-1418], second son of XI., but not by Eleanor Bruce, was known as Sir William Cuninghame of Kilmaurs.

He acquired in 1384 the lands of Walterstoun or Waterstone (in Kilbarchan) from William Waterstone of that ilk. In 1405 he married Margaret, daughter and heiress of Sir Robert Dennistoun of Dennistoun, and through her became possessor of the lands of Dennistoun and the Barony of Finlaystone, which also included lands now in Kilbarchan. Sir William founded the Collegiate Church of Kilmaurs [1403] and granted to the Abbey of Kilwinning the lands of Grange. His name occurs as witness to several charters of King Robert II. He was present at the head of his vassals at the Battle of Harlaw [1411].

XIII.—ROBERT [1418-] was one of the Barons in the Parliament which tried the Duke of Albany and his sons [1425]. In 1425 he married Anna, eldest daughter of Sir John Montgomerie (Lord Ardrossan), and obtained with her as dowry a life-rent of the Bailiary of Cunningham and of the Chamberlainship of Irvine, hereditary offices which had belonged to the Montgomeries since 1366 and 1370. In 1448, perhaps on Sir Robert Cuninghame's death, these offices were bestowed by Crown Charter on Alexander, eldest son of the first Lord Montgomerie. The Cuninghames felt aggrieved at this, and hence arose the Cuninghame-Montgomerie feud, which lasted for about a hundred and fifty years, in spite of royal letters, decrees arbitral, and various other expedients to which recourse was had to reconcile the principals. All the neighbouring gentry took sides in the quarrel; the Sempills were with the Montgomeries, the Craufurds and Maxwells with the Cuninghames. In 1488 Kerriellaw, a stronghold of the Cuninghames, was razed to the ground by Hugh Lord Montgomerie, and in the course of the next thirty-five years no fewer than twenty-two "spulzies" or raids were made by the Cuninghames. In 1526 Cuninghame of Auchenhavrie, and two years later Cuninghame of Waterstone were slain by Lords Eglintoun and Sempill, upon which William Master of Glencairn raised all his friends and allies and made a furious inroad into the Montgomerie lands. They destroyed in their progress not only houses but even the cornfields, and finally burned Eglintoun Castle itself with all the ancient records of the family. In 1533 William, second laird of Craighends, was slain by some of Lord Sempill's adherents, and thirty years later his grandson was wounded by the Master of Montgomerie. In 1580 Montgomerie of Skelmorlie slew Maxwell of Stanelie, whose mother was a Cuninghame, and shot a brother of Glencairn's at his own gate; in revenge for this Maxwell of Newark slew Skelmorlie and his son in one day. In 1586 Hugh, fourth Earl of Eglintoun, was slain

by Cuninghame of Aket. The feud did not come to an end until 1609, when the principals and many of their retainers were summoned to Edinburgh, and compelled to shake hands and give heavy securities that they would keep the peace.

XIV.—ALEXANDER [-1488], created by James II. Lord Kilmaurs, and by James III. Earl of Glencairn, fell at the Battle of Sauchieburn fighting on the Royal side. He was married to a daughter of Lord Lindsay; the second son of this marriage was William, first laird of Craighends. Possibly "Gilbert Cwnyngam, tenant of Auchynh (Auchans)" in 1460, was another of his sons.

This family failed in the male line in the person of John, fifteenth Earl of Glencairn, who died at Coats, near Edinburgh, and was buried in St. Cuthbert's Churchyard in 1796.

CRAIGENDS FAMILY.

I.—WILLIAM¹ [1479-1520]² received from his father the lands from which the family takes its distinguishing title. "William Conyngham of Ovr Cragayns" was one of the oversmen called in by the original arbiters to settle the dispute between the Burgh of Renfrew and the Abbey of Paisley [1488].

Craighends held several public appointments such as Comptroller of the Burgh of Dumbarton and Steward of the Lordship of Kilmarnock. Probably it was in his official capacity as such that he is mentioned in connection with the expenses incurred by King James IV. in his visits to the Highlands:—

1497-9.—Put to the credit of William Cunynghame of Craginche in part payment of the expenses of the King at Louch Kynkerane in Kyntir, ...	£53	6s.	8d.
... and in part payment of the expense of the King at the Castle of Terbart, ...	£35	10s.	0d. ³

He was twice married, (1) to Elizabeth Stewart of Arthurlie (by which marriage he acquired the lands of Arthurlie, Partick, and Yoker⁴), and had issue—

¹ Eglinton Papers, No. 56.

² The dates within square brackets are the year of succession and the year of death.

³ Accounts of the Lords High Treasurer; also Exchequer Rolls.

⁴ Charter by James III. to Elizabeth S., Domina de Park and William C. her spouse (Craighends Papers).

1. William, who succeeded.
1. Janet, who married (1) Sir Patrick Houstoun of that ilk, and (2) the Laird of Newark.

2. , who married the Laird of Boquhannan.

and (2) to dame Marion (or Mariote) Auchinleck (or Affleck), daughter and heiress of Sir John Auchinleck and widow of Sir John Campbell of Loudoun, Sheriff of Ayr, and had issue a son David, ancestor of the Cunninghams of Robertland, who though he did not succeed to his mother's patrimony (it was given by King James IV. to Boswell, ancestor of Dr. Johnson's biographer), was otherwise provided for. David Cunningham of Barthenholm's name occurs frequently in the Exchequer Rolls [1523-36] in connection with payments made to him by the Bailies of Irvine and also as Steward of the Lordship of Stewarton.

The fess cheque which forms part of the Craighends coat of arms is owing to the laird's first marriage connecting him with the Stewarts. The contract of his second marriage is preserved, and may be found all the more interesting because it deals with a double event, the heir marrying Lady Campbell's daughter by her first husband.

II.—WILLIAM [1520-33], was slain along with his servant, Robert Allanesoun, in one of the encounters with the Montgomerie faction. Strenuous efforts were made by his son, Gabriel, to bring the guilt home to Lord Sempill and his adherents, but without success. Five persons of meaner station expiated the offence on the scaffold :—

Nov. 12, 1533.—Alexander Pyncartoune and John Bryntschele convicted of art and part in the cruel slaughter of the Laird of Craganis and his servant BEHEADED.

Feb. 23, 1534.—John Stewart, cousin of the Laird of Barskib, Mathew Sympill servant of the Laird of Stanlee, and James Kirkwood, dwelling at the Kirk of Kilbarchane, convicted as above BEHEADED.¹

The actual murderer is said to have been Gabriel Sempill of Cathcart and Ladymuir.

The second laird married Geilis (or Egidia) Campbell, according to his father's contract. There was issue as follow,—

1. Gabriel.
2. William,² for whom his mother acquired the lands of Cairncurran (Carruth) from John, Lord Lyle, in 1544, and who was ancestor of the Cunninghames of Cairncurran.

¹ Pitcairn's *Criminal Trials*.

² Renwick's *Glasg. Portocols*, Pt. ii. No. 301.

OLD HOUSE OF CRAIGENDS.

CRAIGENDS.



3. Robert, who was ancestor of the Cuninghames of Baidland, Auchinharvie and Southook; he married Christian Park, and their daughter Janet married George Houstoun, and from them are descended the Houstouns of Park.¹
4. A son, of whom nothing is recorded.
 1. Janet, who married David Stewart of Castlemilk.
 2. Beatrix, who married John Porterfield, first laird of Duchil.
 3. Catherine, who married (1) the Laird of Bavine and (2) John Wallace of Elderslie.
 4. Geillis, who married John Craufurd of Auchinames.
 5. Marion, who married George Maxwell of Newark.

Another authority mentions marriage connections with the Lairds of Whiteford (Quhytford) and Stainlie, but it is uncertain whether the brides were other daughters or that some of the above made second marriages.

III.—GABRIEL [1533-47], fell at the Battle of Pinkie [10th Sept., 1547]. One whose name was very nearly the same leased Auchans from Paisley Abbey:—

Mar. 5, 1539.—Auchynche is let to Gilbert Cwynghame of Craganys at a rent payable to us and our successors of 4 merks with 2 doz. fowls and other services use and wont.

He married Elizabeth, daughter of William Livingston of Kilsyth and grand-daughter of Sir Duncan Forrester of Garden, Comptroller of the Household to King James IV., and had issue:—

1. William.
2. James, ancestor of the Cuninghames of Auchinyards.
 1. Janet, who married Sir Patrick Houstoun of Houston.
 2. Elizabeth, who married Andrew Stirling of Portnallan and Law.
Possibly Robert Stirling, Minister of Kilbarchan [1593-1605],
was a son or grandson of this lady.

According to C. K. Sharpe's *Genealogy of the Craighends Family*, the elder daughter married the Laird of Fordoun and the younger the Laird of Crogarnock; of course ladies who have the misfortune to be widowed sometimes marry a second time.

¹ Craighends Papers. Charters by John, Earl of Marr and Lord Erskine.

IV.—WILLIAM¹ [1547-68], was one of twenty Earls, Lords and Barons who signed a bond to recognise Henry Lord Daruley and Mary as Sovereigns [Sept. 5, 1565]. He was cautioner to the Privy Council for the appearance of John Wallace of Cragy, and when that gentleman did not appear Cunningham received notice to produce him.²

He married Margaret Cunningham of Cunninghamhead, and had issue :—

1. Alexander (born 1562).
2. William, a Writer to the Signet.
3. John of Rawis, who was presented to the Vicarage of Kilbarchan in 1585.
4. Gabriel.
1. Grizle, who married Lord Lamington of Inch.
2. Elizabeth, who married the goodman of Grange.
3. Janet.

On being left a widow, Margaret Cunningham married (2) the Laird of Inchmartin, and being again widowed, (3) Paul Dog of Dunrobin.

V.—ALEXANDER [1568-1615], like the rest of the nobility and gentry of the time, profited to some extent by the overthrow of the old Church at the Reformation—obtaining from John Hamilton, Abbot of Paisley, “in return for sums of money paid in a time of difficulty” the lands of Auchynis³ (Auchans) and from Master John Makquhin, the Vicar, the church lands of the vicarage of Kilbarchan⁴; he and his cousin, Cunningham of Robertland, were tacksmen of the teind of Kilmaurs in 1599 and for several succeeding years.⁵ The explanation of these transactions, so utterly impossible to-day, is that the Roman Catholic clergy at the time of the Reformation, seeing what was coming, made haste to make the best provision they could for themselves, by alienating church lands on long leases or feus, receiving for themselves so much money down. The property market was at the time glutted on account of this policy, and lands and teinds could be had on very easy terms.

It appears that he was known by the unique title of “Laird of Kilbarchan,” and that the Baron’s court at which he presided was held at

¹ Renwick’s *Glasg. Protocols*, Pt. ii., Nos. 300, 303, 761, 804, 1331-3, 1420.

² *Reg. of Privy Coun.*, Mar. 24, 1564.

³ *Reg. Mag. Sig.*, iii., No. 2411.

⁴ *Reg. Mag. Sig.*, iii., No. 2412.

⁵ Paterson’s *Scappills of Beltrees*.

Kilbarchan.¹ From the title of one of Robert Sempill's (*Beltrees*) poems, "Epitaph on Sanny Briggs, nephew to Habbie Simpson, and butler to the Laird of Kilbarchan," we conclude that the nephew, and perhaps the more famous uncle also, were retainers of the Craigends family.

This laird held several public appointments. As the local representative of the Chancellor (Lauderdale) he denounced Cunningham of Southerick rebel [13 Aug., 1590]; he was one of the Commissioners for Renfrewshire [3 Nov., 1600]; he was one of those charged with the duty of bringing William Montgomerie, a writer (possibly of *Weitlands*), who was accused of manslaughter, to the Edinburgh Tolbooth [13 July, 1609]; and he is mentioned as one of the fifteen Justices of Peace for Renfrewshire [1610-5].² It is likely that he held the post, which his son afterwards held, of "Coroner and Mayor of fees for the Western Ward of Strathgryffe and the Upper Ward of Renfrew."

It may have been in the discharge of some of his public duties that he was compelled to make at least a show of trying to bring to justice the murderers of the Earl of Eglinton, and so drew down upon himself the animosity of his own faction :—

Mar. 8, 1585-6.—Bond by James Earl of Glencairn to keep unhurt and unpursued Alexander Cuninghame of Craigans.³

Sept. 17, 1589.—Bond of Caution by William Glen of Bar for James, Earl of Glencairn, that he will not harm Alexander Cuninghame of Craiganis, James Millair, Johnne Millair, Johnne Young, — Wilsonn, Patrik Fishear, John Watersoun tenants to the said Alexander in the lands of Manniswra, Halhill, Lyntquhyte, Knappis and Mylne of Lochir.⁴

Alexander had many other enemies, for no fewer than fifty-two persons (Mures, Howies, and Boyds) were in 1594 bound over not to harm him.⁵ In 1572 when Robert Lord Sempill was made Lieutenant General and Justice of Lanark and Renfrew, Alexander Cuninghame of Craigends, and Hew Cuninghame of Waterstoun, were expressly exempted from his lordship's jurisdiction, probably on the plea that they could not expect justice at his hands.⁶

Justice of Peace though he was, there is evidence that he did not scruple to execute private vengeance on those to whom he bore a grudge :—

¹ Paterson's *Sempills of Beltrees*.

² *Reg. of Priv. Coun.*

³ *Ibid.*

⁴ *Ibid.*

⁵ *Ibid.*

⁶ *Ibid.*

Oct. 11, 1591.—Robert Hamilton of Eglismachane security in 2000 merks that Alexander Cuninghame of Craigends will not harm William Cuningham of Tourlandis.

Jan. 6, 1592-3.—John Quhytford of that ilk cautioner in £2000 that Craigends will not harm James Barelay, servant to Cuningham of Glengarnock.

June 8, 1601.—Alexander Cuninghame of Craiganis as principal, and Johnne Wallace of Meaneford as surety in 2000 merks not to harm Paull Dog of Dunroben.¹

The last entry shows that the Laird resented his mother's third matrimonial adventure and alarmed his step-father by threats.

In this laird's time the great Cuninghame-Montgomerie feud came to an end :—

Mar. 10, 1598-9.—*Certain individuals of both factions, among them Craigends, are charged to appear before the King and Council to underlie such orders as shall be given them for keeping gude reull and quietnes amangis thame.*

Jy. 10, 1608.—Some variance having fallen out between Robert Lord Sempill and Alex. Cuninghame of Craigens there is order to charge both parties under pain of rebellion to subscribe within twenty-four hours some form of mutual assurance as shall be presented to them to endure until Aug. 1, 1609.

Feb. 28, 1509.—*Certain individuals of both factions, among them Craigends and his brother Gabriel, are commanded to come to Edinburgh on March 14 and 15.*

Mar. 16, 1609.—Before the decree was made known it was required of parties that they forgive one another for all "bloodis slauchteris and mutillationis." They consented and in public audience exchanged hands declaring "their chopping of handis sould be als sufficient for all those on ather side quho were absent and were gultie of ony of the said bloodis as gif they were present and had choppit handis with thame."

The lands in Renfrewshire to which this laird obtained sasine from the superior are as follows² :—Wester Craganis with tower, manor, and yards, Caymhill, Manniswraye, Lyntquhite, Lochirside, Lochirmylne, £10 from the lands of Waterstounne, Nethir Dennestounne, Knappis with mill, and 3½ merk land O.E. of Waterstone, occupied by John Black, Malcolm Patersoun, William Roger, Robert Conyghame. He also had a house in Glasgow on the east side of Dryegait.³

He married (1) in 1583 Grissel, relict of the Laird of Mochrim, but this lady died without issue; and (2) Lady Elizabeth, daughter of William, sixth Earl of Glencairn, and widow of James Craufurd of Auchinames. By the second marriage he had three sons, William (born 1585), Alexander, and James.

¹ *Reg. of Privy Coun.*

² *Renwick's Glas. Protocols*, ii. No. 1597.

³ *Ibid.* No. 2837.

VI.—WILLIAM [1615-47], though in later life he occupied public positions of importance, began the administration of his patrimony with commendable humility and caution. On being required to find caution to Sir Ludovick Houstoun and John Mudie, his tenant, under lawburrows for 3000 merks, he complained that the sum was excessive for one who is "bot ane meane gentilman, and is nather ane lord nor ane grite barroun;" and he got his pledge modified to 1000 merks as a freeholder [4 Jy., 1620]. A few months later on having to find caution to Patrick Craufurd of Auchinames in 2000 merks he reiterates his complaint, and the pledge is modified to £1000, which was the same as "ane lord or grite barroun" [21 Nov., 1620].¹

By a charter of Charles, Prince of Wales and Baron Renfrew [20 Nov., 1621], the Craigends possessions were incorporated into a free barony, and the Place of Craigends appointed to be the principal messuage. In 1622 Craigends already occupied the post of Coroner and Mayor of fees for the Western Ward of Strathgryffe and the Upper Ward of Renfrew. Between 1624-7 he was one of those appointed—to take on trial John Edmond, Kilbirnie, a thief who was discovered in the "Plaice of Gairtnes with a pocketful of irlis and fals keyis . . ."—to put in execution the Acts of Parliament prohibiting the destruction of "rid fishe, smoltis and frye of salmond," and to apprehend Stewart of Pitchevles for slaying two brothers, Maxwells of Newark.²

In 1643 Craigends and John Shaw of Greenock were sent by the barons and freeholders of Renfrewshire to represent them in the Scottish Parliament.

He married (1) Elizabeth Stewart of Castle Milk, a second cousin, by whom he had issue—

1. William, who was born in 1603, but died before his father, having married, however, and left issue.
2. Archibald, who acquired the lands of Craigbet, Torr and Threiply, and married Isobel Craufurd of Kilbirnie.
3. Gabriel, who was educated at St. Andrews University and licensed by the Presbytery of Paisley [Jy. 5, 1638] and was Minister of Moniabrock (Kilsyth); he married Jean Blair of Blair.
4. James, of Bridge-end, Calder, and Langyards.

¹ *Reg. of Privy Coun.*

² *Ibid.*

1. Margaret, who married William Napier of Merchiston.
 2. Janet, who married John Craufurd of Craufurdland.
 3. Agnes, who married (1) John Hamilton, (2) Wallace of Ferguslie.
 4. Jeane, who married James Robertson, commissary of Hamilton.
 5. Elizabeth, who married Sir John Cunningham of Gilbertfield.
- and (2) Annas Chisholm of Cromlix, widow of John Napier of Merchiston, the inventor of Logarithms. There was a triple marriage connection between the Napiers and the family of Craigends—a daughter of this lady being married to William, the heir, and a son to Margaret Cuninghame.

William Cuninghame, younger of Craigends, married Elizabeth Napier of Merchiston, and left issue,—

1. Alexander (born 1626).
 2. William, Laird of Bootstoun, who married Anna Montgomerie of Skelmorlie.
 3. John, who went to County Antrim.
 4. Archibald, merchant in Dantzic.
1. Jean, who married John Maxwell of Dargavel.
 2. Anne, who married (1) John Shaw of Bargarren,¹ and (2) James Hamilton of Overshiels.
 3. Elizabeth, who married (1) John Maxwell of Southbar, and (2) James Brisbane of Selvieland (ob. 1636).

VII.—ALEXANDER [1647-90], succeeded his grandfather. He was a good churchman, and suffered during the persecution of the Presbyterians [1662-88]. Having contributed through Sir John Cochran of Ochiltree, son of the Earl of Dundonald, to the necessities of Archibald, Earl of Argyll, then an exile in Holland, he was apprehended. His son also was apprehended, simply because he had been seen in conversation with Alexander Porterfield of Duchal, who was suspected of disloyalty. Both were imprisoned in the Tolbooth of Edinburgh, and an exorbitant fine was demanded of them. On the 11th September, 1685, the Laird of Craigends, younger, “is allowed to be liberate from prison under a bond of £4000 Stg. to re-enter 1st Nov.”; and on 8th November he was again “liberate to re-enter 1st Jan. next that he may attend on his affairs in the session and use means for procuring his fine.”²

¹ *Ante*, p. 111.

² Wodrow's *History*, IV., pp. 136, 141-5, 212.

A celebrated divine of the period, Professor David Dickson, on one occasion visited at Craighends, and James Stirling records the gist of his conversation. "He (the Laird)," he says, "told me that he (Mr. Dickson) marked to him how such a tree or plant was budding now, and blossoming, and after some time it would fade; and so he would discourse to the young laird of the vanity of earthly things; so that he was made to admire the way Mr. Dickson had with him, it was so pleasant and gaining. He told him he heard a good report of him, that he was a seeker of God in his family, and entreated him to hold on his way, for that would be his greatest glory and renown."¹

At the age of nineteen he married his cousin Janet Cuninghame of Auchinyards, and left issue—

1. William (born 1646).
1. Margaret.
2. Elizabeth, who married George Houstoun of Johnstone in 1671.
3. Rebecca, who married John Hamilton of Grange.
4. Janet, who married John Alexander of Blackhouse.
5. Marion, who married Alexander Porterfield of Fulwood.
6. Anna (ob. Jy. 28, 1694).

VIII.—WILLIAM [1690-1727], is the Kilbarchan gentleman who has been considered worthy of having a chapter devoted to himself.² On four occasions [1689-95] he was elected by the barons and freeholders of Renfrewshire to represent them in the Scottish Parliament. Apparently he was more than two centuries in advance of his time, for he considered that members of Parliament should be paid for their services. The bill he tendered to his constituents, which is extant, is dated "Craighends, Oct. 26, 1696." It appears he had spent upon his Parliamentary duties 366 days, and for each day he charges £5 Scots. This was certainly not extortionate, for pulpit supply at Killellan about this time cost £4 Scots a Sunday. The total sum, £1830 Scots, he apportions amongst the 34 heritors of the county according to their respective valuations. It is doubtful whether he received payment. He was one of the commissioners appointed in connection with the case of Christian Shaw, "to interrogate and imprison persons suspected of witchcraft" [19 Jan., 1697] and "to take trial of, judge and do justice upon the suspected witches, to sentence the guilty to be burned or otherwise executed to

¹ Wodrow's *Analecta*.

² *Ante*, pp. 105-117.

death" [5 Ap., 1697].¹ It was he or his father who presided at the meeting of heritors at the Kirktonne of Kilbarchan in 1688 which resolved to erect a kirk or meeting-house for Presbyterian service, and to Craigends was committed "the chairg and oversight of the heall work."² He was still alive, though probably it was his son who attended the meetings and signed the documents, when Kilbarchan Church was rebuilt in 1724. When Kilbarchan was erected into a Burgh of Barony in 1704, the office of Chief Magistrate fell to him, and he was one of those who were entrusted with the duty of making up the Poll Tax Roll for Kilbarchan.

He married (1) the Honourable Anne, daughter of Lord Ruthven and reliet of Sir William Cunningham of Cunninghamhead, and by her had no issue; and (2) Christian Colquhoun of Luss, by whom he had issue—

1. Alexander, born 1690.
2. William, merchant in Glasgow and in Jamaica (ob. 1742), who married (1) Martha Robison, by whom he had a daughter Margaret, and (2) Agnes, sister of Sir James Campbell of Houston.
3. John.
4. James, who died unmarried in 1744.

1. Lilius,³ who married Thomas Wallace of Cairnhill.
2. Janet, who died unmarried.
3. Magdalen, who married Mungo Campbell of Netherplace.
4. Elizabeth, who married Gabriel Porterfield of Hapland.

IX.—ALEXANDER [1727-42] represented the County in Parliament for at least eight years (1734-42). Unlike his father he bound and obliged himself "to serve in Parliament for the shire gratis and without fee."

He married (1) Anne, daughter of Sir John, the last Houstoun of Houston, and by her had issue—

1. William.
1. Christian, who married Boyd Porterfield of Duchal.
2. Margaret.

¹ *Witches of Renfrewshire*, pp. 125, 131.

² *Ibid.*, p. 104.

³ This is probably the lady whose name survives in connection with the Kilbarchan Summer Fair—Lily's Day—which falls on the third Tuesday of July, O.S.

3. Lilius.

4. Joanna, who married Claud Alexander of Newton.

and (2) Katherine, sister of Sir James Campbell of Houston and relict of Provost Aird of Glasgow.

X.—WILLIAM [1742-65] was Captain in Colonel Leigh's Regiment and served with it in Holland. On succeeding he found the family estate irretrievably embarrassed through his father having become bound for Sir John Houstoun's debts. The estate was therefore judicially sold, and was bought by his stepmother, Katherine Campbell, who entailed it on the heirs, male and female, of her late husband, and failing these on the heirs of William, Earl of Glencairn.

The Laird afterwards added the two Fultons and Park of Erskine to his property. He was a man of considerable enterprise, and lived at a time of general industrial and agricultural progress. According to William Semple he worked the coal and lime on his estate, opened quarries, planted trees, and enclosed his land. He married his cousin Margaret, daughter of his uncle William and Martha Robison, and had three sons—Alexander, William, and John—who each lived to be Laird of Craighends.

XI.—ALEXANDER [1765-90], in addition to the Renfrewshire estates seems to have owned rich properties in the West Indies. He continued the improvements which his father had begun. William Semple, who wrote in 1782, gives a glowing account of the orchard and garden, the terraced walks and lime tree avenue then being laid out at Craighends. It is interesting to know that at this time five acres within the policies were under a tobacco crop.

He married Anne, daughter of William Macdowall of Garthland and Castle Semple, and had one son, William, who died in infancy.

XII.—WILLIAM [1790-2], brother of the above, was a Captain in the 76th Regiment, and died unmarried in Jamaica, while preparing to come to Craighends.

XIII.—JOHN [1792-1822], brother of the above (born Feb. 5, 1759), was a Captain in the 94th Regiment.

He married (1) Frances, daughter of Sir James Maxwell of Pollock, and by her had no issue, and (2) Margaret, daughter of Sir William

Cunningham of Robertland and widow of Captain Maxwell of Pollock, and by her had issue as follows :—

1. William.
2. Alexander.
3. John, a merchant in London, who married Rosa Cunningham.
4. Boyd Alexander, Australia, who married Mary Wilkinson, and had issue four sons and seven daughters, of whom one is the present Countess of Eglinton, and another is Mrs. Pearson.
5. Robert Charles, a settler in New South Wales.
1. Ann Colquhoun, who married (1) Dr. Monteith, and (2) in 1831, John, seventh Duke of Argyll.
2. Margaret, who married in 1833 Roger Duke of Newpark, Co. Sligo, and had four sons and three daughters.
3. Frances Maxwell, who married John Lennox Kincaid Lennox of Woodside, and had one son and three daughters.
4. Lillias, who married in 1831 William Bonar of Easter Warrieston and had one daughter.
5. Janet Lucretia, who died in childhood.
6. Williamina, who married Rev. Dr. Main of Edinburgh, and died Oct. 21, 1887.

XIV.—WILLIAM [1822-52] was much given to antiquarian pursuits. He read, arranged, and catalogued the family papers and wrote a monograph on his family.

XV.—WILLIAM [1852-58], son of the above, entered the Army in 1855 as Lieutenant in the 11th Hussars, and retired in 1872, having served in India. He was appointed Major in the Royal Renfrew Militia in 1874, Lieutenant-Colonel in 1881, Honorary-Colonel 4th Batt. A. & S. H. in 1890.

He married Mary Georgiana Oswald of Auchincruive, and has issue—

1. William John, b. 1879.
2. Gabriel.
3. George Oswald Victor.
1. Margaret Georgiana.
2. Frances Mirabel.
3. Mary Williamina.
4. Grizle.

Colonel Cuninghame sold the estate to his uncle, Alexander Cuninghame, in 1858, and resides now at Belmont, Ayr.

XVI.—ALEXANDER [1858-66], uncle of the above, had the old mansion house with its thick walls and secret recesses taken down and the present stately building erected.

He married Janet, daughter of James M'Hardy of Glenboig, and had issue—

1. John Charles.
2. Alexander William, who died in infancy.

XVII.—JOHN CHARLES [1866-], represents the 27th generation from Warnebalus, who flourished in the time of Edgar, King of Scotland, and William Rufus, King of England, the 13th from the first laird of Craigends, the 12th from the laird slain in the great feud, the 6th from Alexander who was imprisoned in the Tolbooth of Edinburgh, and the 5th from William, the diarist.

He married, in 1901, his cousin once removed, Alison, daughter of the late Alexander L. Pearson, and grand-daughter of Commander Hugh Pearson, R.N., Kippenross Castle, Stirlingshire.

The arms of Cuninghame of Craigends are :—Quarterly, 1st and 4th ar., a shade fork sa.; 2nd and 3rd or, a fess cheque az. and ar. *Crest*.—An unicorn's head couped ar., horned and mained or. and gorged with a collar cheque ar. and az. *Motto*.—So Fork Forward.

II.—Craufurd of Auchinames.

The family of Craufurd of Auchinames was connected with Kilbarchan for about four hundred years. They are descended from Reginald de Craufurd, Sheriff of Ayr, who about the year 1200, married Margaret, daughter and heiress of James de Loudoun, and received a grant of the barony of Loudoun in the time of William the Lion. Sir Reginald died in 1226, and was succeeded by his son Sir Hugh who died in 1246, and was succeeded by his son, the second Sir Hugh. The daughter of the second Sir Hugh was the mother of Sir William Wallace of Elderslie, the patriot. The *fourth* Craufurd of Loudoun was named Sir Reginald. He was murdered at Ayr in 1297, leaving a son, Reginald also, whose daughter and heiress, Susan, married Sir Duncan Campbell of Lochawe and Redcastle, from whom the Earl of Loudoun is descended.

I.—The first Craufurd of Auchinames, originally known as SIR REGINALD CRAUFURD of Crosbie, was the second son of the *first* Sir Hugh Craufurd, Baron of Loudoun and Sheriff of Ayr. For his services at the Battle of Bannockburn he was rewarded by King Robert the Bruce with a grant of the barony of Auchinames and with the privilege of adding to his shield *two lances in saltire* [ab. 1320].

II.—He was succeeded by his son, REGINALD, whose name appears as witness to a charter by Robert, the High Steward [ab. 1358].

III.—THOMAS¹ [ab. 1401], by a charter confirmed by King Robert III. at Arneall, 24th October, 1401, founded and endowed the altar and chapel of St. Katharine in the graveyard of Kilbarchan, the patronage of which, vested in himself, his heirs and successors, was a privilege much prized and jealously guarded by the family. “Thoma de Crawford de Hauinnamys” appears as witness to the deed by which William Urri resigned his rights to the lands of Fulton in favour of Paisley Abbey in 1409.² The family possessions at this time were as follows:—the £12 lands O.E. of Auchinames, the £14 land of Corsbie, the £6 land of Manock and Gills, the 5 merk land of Auldmuir, and the 5 merk land of Whiteside.³

IV.—ARCHIBALD [ab. 1427], succeeded in terms of a charter confirmed by King James I. in 1427, in which there is mention of the Third-part of Achinames and the third part of the mill thereof. He married Margaret, daughter and co-heiress of Sir William Douglas of Piercetoun and had two sons, Robert the heir, and Thomas, ancestors of the Craufurds of Thirdpart.

V.—ROBERT⁴ [-1513], was twice married—(1) to Margaret Douglas, sister to Archibald, the great Earl of Angus, who married the widowed queen of James IV., the daughter of Henry VII. of England. Of this marriage there was born a daughter, Margaret, who married Semple of Noblestoun; (2) to Marion, daughter of Houstoun of Houston, by whom he had three sons, James, Henry, Robert. In a charter in their favour, dated February 23rd and 25th, 1483, the family possessions mentioned are,—Auchinames, the patronage of St. Katharine’s Chapel, and Whiteside.⁵

¹ *Eglinton Papers*, p. 8, No. 10.

² *Reg. de Pass.*, pp. 56-8.

³ *Ante.*, pp. 48, 49.

⁴ *Eglinton Papers*, p. 13, Nos. 22 and 24.

⁵ *Reg. Mag. Sig.*, i. No. 1579.

In 1488, he acted as one of the oversmen in a dispute between the Abbot of Paisley and the Burgh of Renfrew.¹ He fell at the Battle of Flodden, 9th September, 1513.

VI.—JAMES [1513-], had three sons, Thomas, Henry, James. A charter in his favour to the lands of Corsbie and Manoch was granted by Sir James Campbell of Loudoun, July 12, 1498; which lands he resigned to the Master of Glencairn for a new infeftment in favour of Thomas, his son, October 20, 1533. He granted a charter to the lands of Whiteside in favour of William Wallace of Craigie, November 4, 1526.

Entries to the following effect are to be found in Sir John Craufurd's *Protocol Book* :—

Robert Craufurd resigned into the hands of James Campbell of Loudon his lands of Corsebe and Munnock, and the superior granted them anew to James Craufurd, son of Robert.

Instrument of sasine following thereon.

James Crawford resigned into the hands of James, Earl of Moray, as Baron of Stevenston, his lands, which the superior granted to Thomas, son of James, and Katrine Montgumeri his spouse; reserving frank tenement to James.

James Craufurd granted a presentation [to St. Katharine's Chapel?] in favour of Sir John Craufurd, Notary and Chaplain of our Lady Chaplainry in Kylberchan. The presentation was renewed by Thomas Crawford. The chaplain gave a loan of £100 to John Craufurd on the understanding that he was not to be disturbed in the peaceable possession of the chaplainry. If the loan was not repaid, and if he was disturbed, the chaplain had power to poind and distrain for £200.

VII.—THOMAS [-1544], was twice married, (1) to Elizabeth Cuninghame, daughter of the laird of Craigends: the marriage settlement has been preserved and is dated "At Craigends, 16th March, 1529"; (2) to Marion [Katherine?] Montgomery, daughter of the laird of Hazlehead, by whom he had three sons—John, William, and Patrick—who lived to be respectively 8th, 9th, and 10th lairds of Auchinames.

By a charter of James V., Oct. 2, 1539, he recovered possession of the lands of Auldmuir, which for a hundred years had apparently been lost to the family.

He took the side of the Cuninghames against the Montgomeries in the great feud, and was charged, along with forty others, mostly Cuninghames, of lying in wait with intent to murder William Lord Sempill.

¹ *Reg. de Pass.*, p. 407.

² Chaplain of St. Katharine's Chapel, Notary Public, and probably a relative of the Auchinames family. The *Protocol Book* is preserved in the Register House, Edinburgh.

Nor was this the only occasion on which he had to "thole the assize," for he was also accused of laying violent hands on, and holding captive at the Place of Auchinames, Thomas Craufurd, a chaplain, and of unjustly ejecting Margaret Love, a widow, and her son from the lands of Kibblestone, although they had a lease of them. Along with his brother, James, he was accused of attacking and murdering a man of the name of John White. He was also the victim of a conspiracy,—for John Walker, a chaplain, William Lord Sempill, and several others, their accomplices, were accused of assaulting with intent to slay the Laird of Auchinames.¹

VIII.—JOHN, [1544-47], married Egidia Cuninghame, daughter of the 2nd laird of Craigends,² but left no issue. He and his brother-in-law, Gabriel Cuninghame of Craigends, both fell at the Battle of Pinkie, Sept. 10, 1547.

IX.—WILLIAM [1547-82], who succeeded his brother, married Annabella Chalmer, daughter of the Laird of Gadgirth. They had a son James, known as James Craufurd of Crosbie, who in 1579 married Lady Elizabeth, daughter of the sixth Earl of Glencairn: of this marriage there was an only child, Jane, known as Heiress of Crosbie, who afterwards married her cousin, Patrick, twelfth laird of Auchinames. James Craufurd predeceased his father, and so, when the latter died in 1582, he was succeeded by his brother Patrick.

It was in the time of the ninth laird that the curious transaction took place by which the Craufurds, or at all events their kinsmen, recovered for their own behoof the endowments of St. Katharine's Chapel. The charter, already quoted, bears that James Chalmer of Gadgirth, the father or brother-in-law of the laird of Auchinames, is patron of St. Katharine's, that Master David Curll is perpetual chaplain, and that Curll with the consent of various interested parties gives in fee to John Chalmer, brother of the patron, the endowments.³ The Chalmers were known to be zealous Protestants. In 1558 James Chalmer forced his way into Queen Mary's presence, and addressed her in insolent and threatening terms. He was in the small West Country army which marched to the relief of the Protestants at Perth in 1559, and his name appears in the Ayr band of 1564 and at the end of the resolutions of the General Assembly of 1567. His Protestantism was therefore undoubted,

¹ Pitcairn's *Criminal Trials*.

² Sir John Craufurd's *Protocol Book*.

³ *Ante*, p. 49.

and any transaction of his was the less likely to have its *bona-fides* suspected. The effect of the charter was that what would be to-day a very valuable endowment was lost to the cause of religion.

X.—PATRICK [1582-], who succeeded his nephew in some of his possessions and his brother as laird, married a daughter of John Frazer, laird of Knock, by whom he had a son William. According to some accounts William predeceased his father, but according to others he lived to succeed him. The tenth laird was served heir to his nephew James in the lands of Auldmuir and Whiteside, Ap. 13, 1585, and Ap. 11, 1586—and gave sasine of Whiteside to Hugh Montgomerie of Hazlehead, May 24, 1588.

The tenth laird appears to have been very contentious, and needy as well. King James VI. in 1586 appointed a commission of four lawyers—John Skeen, John Learmont, William Oliphant, and Oliver Colt—to enquire into a dispute between the laird and Malcolm Crawford of Kilbirnie who had without Auchinames' consent disposed of land of which he was the superior. Auchinames was also sued, December 3, 1591, by his relatives Margaret Craufurde (Lady Hunterstoun), and Robert Stuart, now her spouse, to deliver up "ane goldin chenzie and silver pece" which the lady averred belonged to her. Failing to appear when summoned, he was put to the horn and declared a rebel.

XI.—WILLIAM [-] (it is doubtful, as has been already mentioned, whether he lived to succeed his father), married in 1587 Margaret, daughter of Sir Patrick Houstoun of Houstoun, by whom he had a son, Patrick, and a daughter, Elizabeth. During the progress of one of the law-suits in which his father was involved—William Patersoun and Margaret Knok, spouses, *versus* Patrick Craufurd, Ap. 6, 1588—William accused the presiding judge, William Chirnesyde, parson of Luss, of doing injustice, and created a scene in court. For this act of contempt he was denounced a rebel. Margaret Houstoun, better known as Lady Auchinames, who was reported by the Minister of Kilbarchan to the Presbytery of Paisley for not attending Communion, and who retaliated by calling the Minister "a fifty-year-old plague," died in 1642.¹ Her will is as follows :—

¹ *Ante*, pp. 62, 64.

"Legacie.—At Auchinames the xiii. day of May Jai VIe fourtie tuo zeiris. The quhilk day, I, Dame Margaret Houstoun, relict of vmquhile William Craufuird, of Auchinames, etc., ordaining my bodie and corps to be bureid amange the faithfull with my said husband in Kilbarchane, vpone the charges eftir specifit. Throgh guid to mak and set donne this my latter will and testament as followis :—To wit in the first, I have maid and constitute, etc., Patrik Craufuird, of Auchinames, Elizabethe Craufuird, my loveing bairne, and Elizabethe Naper, my oy, all thrie conjund equall and universall executouris, etc. And leist ony questionne sould aryse, I have declared and devydit and left in legacie as followis, viz.—In the first I ordane the soume of thrie hundrithe merks money, laying besyde me, to be taiken and bestowit vpone my said honest buriall. Item, I have gevin and left in frie gift presentlie and left in legacie. to William Craufuird, appeirand [ayre] of Auchinames, my oy, ane sylwir tas, or cowpe, ane sylwir futtit cope, an xi silwir spones to be kept be him within the hous of Auchinames as ane memoriall. Item, I levee and presentlie give to the said Elizabethe Craufuird, my dochter, and Elizabethe Naper, my oy, equallie betwixt thame, all the inspreche, etc., of my hous, being within the dooris, except my best furneisch fedder bed, dornik baird claithe, capbuird, and the mekill kist above, quhilk I left and presentlie gevin and delyverit to the said Patrik Craufuird of Auchinames, my eldest sone, etc.

Be thir presents, wryttin be James Craufuird, sone lawfull to the said Patrik Craufuird, of Auchinames, my oy, and subscriyvit with my hand at Auchinames, etc., Before thir witnesses Johne and Patrik Craufuirdis, my oyes, and Johne How of Dampstoun, sic subscribitur—I, Dame Margaret Houstoun, etc., with my hand at the pen, etc., becaus I can nocht wryt myself, etc.—*Houstoniana*, pp. 44, 45.

XII.—PATRICK [-1649], son of the eleventh laird, married about 1606 his second cousin Jean Craufurd, heiress of Crosbie, grand-daughter of the ninth laird. By this marriage the ancient estates of Auchinames and Crosbie were again united. Since the bride was twenty-seven years of age and the bridegroom only seventeen, one is inclined to suspect that it was a *mariage de convenance*. There was a family of six sons and a daughter :—

1. William.
2. James, Writer to the Signet, father of Patrick Craufurd, counsellor-of-law, London.
3. Captain Robert of Nethermaines, married his cousin, Agnes Craufurd, heiress of Drumsoy. David Craufurd of Drumsoy (1665-1726), Historiographer Royal of Scotland, less famous than notorious by reason of his literary forgeries, was their son or grand-son. The Historiographer's daughter Emily died unmarried in 1731. Her grand-uncle, Patrick Craufurd, merchant in Edinburgh, third son to David Craufurd, sixth laird of Drumsoy, who, as we shall see, came into possession of Auchinames, 25th February, 1715, bought Drumsoy on the death of Emily Craufurd.

4. Mr. Hew, Minister at Cumnock, and grandfather of Hugh Craufurd of Garrive.
5. John.
6. Patrick.
1. Elizabeth, mentioned in her grandmother's will, who married Robert Hunter of Hunterston.

XIII.—WILLIAM [-], married Anna, daughter of Colonel Sir Colin Lamont of Inveryne, Argyllshire, by his wife, Barbara, daughter of Robert, fourth Lord Sempill. They had a son, Archibald, and three daughters.

XIV.—ARCHIBALD [-1715], married Margaret, daughter of John Porterfield of that ilk, and had issue :—

1. William, who died before his father, married Helen, daughter of Sir Thomas Burnet, Physician to King William III., and left a daughter, Helen (died January 25, 1776), who was married to Patrick Edmonston of Newton ; of this marriage there were several children.
1. Anna, who married James Bruce of Powfouls, but left no issue.
2. Jane, who married Patrick Craufurd, merchant, Edinburgh.
3. Margaret, who married James Young of Killiecanty, but left no issue.

The estate was sold to Patrick Craufurd, husband of Jane, second daughter of the fourteenth laird in 1715.

XV.—PATRICK [1715-33], a descendant of the twelfth laird and son-in-law of the fourteenth laird, married (1) a daughter of Gordon of Turnbery, by whom he had two sons,—

1. Thomas, who died at Paris in 1724.
2. Robert, author of *Tweedside* and *The Bush Aboon Traquair*, who died in 1733.

(2) Jane, daughter of the sixteenth laird, by whom he had issue,—

1. Patrick.
2. George, Lieut.-Col. 53rd Regiment, married Anne, daughter of Edward Randal of Salisbury, and had issue, (ob. 1758).

3. Ronald of Restalrig, married Catherine, daughter of John Forbes of Newhall, and had issue.
4. James, merchant in Holland, married Elizabeth Andrews of Rotterdam, and had issue.
5. Hugh, a merchant, died in the East Indies, unmarried.
6. Alexander, Lieut.-Col., Governor of Minorca, died unmarried.

XVI.—PATRICK [1733-78], was M.P. for the County of Edinburgh in 1741 and again in 1747, and for the County of Renfrew in 1761-8. It was during his lifetime that the estate of Auchinames was sold in lots. John Semple bought Cartside in 1750, and in the same year James McKemie bought Craighton; in 1760 the corn mill and lands of Glentyan were sold to James Black of Pennel, and in 1762 or 1764 John Barbour, merchant in Kilbarchan, bought the remainder of the barony and the old castle, the last remnants of which disappeared in 1826.¹

He married (1) Elizabeth, daughter and co-heiress of George Middleton, banker in London, by whom he had two sons:—

1. John.
2. James, Colonel in the Guards and Governor of Bermuda, who died without issue in 1811.

and (2) Sarah, daughter of Hugh, twelfth Lord Sempill, by whom he had a daughter, Sarah, who died unmarried in 1796.

XVII.—JOHN [—1814], M.P. for Old Sarum in 1768 and for the County of Renfrew, Oct. 1774, was the associate and friend of Charles James Fox. He died unmarried, and was succeeded by his cousin.

XVIII.—JOHN [1814-67], born 4th Jan. 1780, married, 16th Aug. 1814, Sophia Marianna, daughter of Maj.-Gen. Couchill and great-granddaughter of Sir Robert Walpole, and had issue,—

1. Edward Henry John (1816-87).
2. Frederick Augustus Buchanan (1822-75), Admiral R.N.
3. Robert Emilius Fazakerley (1825-81), Lieut.-Col. R.A.
4. George Ponsonby (1826-89).
1. Catherine Horatia (—1892).
2. Georgiana Janet, who married in 1857 Count Marco Aurelio Saffi, one of the Triumvirs of the Roman Republic (1849).

¹ *Paisley Magazine*, 1828.

XIX.—EDWARD HENRY JOHN [1867-87], M.P. for Ayr Burghs 1852-74, M.A., Barrister-at-Law, married Oct. 6, 1863, Frances, daughter of Rev. William Molesworth, Rector of St. Brooke, Cornwall, and sister of Sir Paul W. Molesworth, 10th Baronet of Pencarrow, and has issue,—

1. Hugh Ronald George (1873-).
1. May Beatrice.
2. Katherine Yseult, who married Capt. John Stuart, Black Watch.
3. Frances Guenevere, who married Capt. Francis Granville, D.S.O., Royal Engineers.

XX.—HUGH RONALD GEORGE [1887-], married in 1896, Teresa Mary, second daughter of Charles Austin Gibson, J.P., co. Gloucester, and has issue.

The Barony of Auchinames in Kilbarchan still clearly defined for land-tax purposes includes the following:—Auchinames, Bankhead, Rabston and Glentyan Hill, Glentyan, Houston's Property, Minister's Park, Honeyman's Property, Nebannoy, Kibbleston, Craigton, Craig's Plantation, Cartside, Wardend, Huthead, Langside, Callochant, North and South Overton, Gladstone, Burntshields Glebe and Mossfoul, Dampton and Passinglinn.

The arms of Craufurd of Auchinames, according to Burke, are:—

Quarterly 1st and 4th gu., a fess erm.; 2nd and 3rd arg., a stag's head erased gu. *Crest*.—A stag's head erased gu., between the attires a cross crosslet fitchée. *Supporters*.—Two bulls sa., armed and unguled or. *Motto*.—Tutum te robore reddam.

The ancient arms of the family according to Crawford and Nisbet were:—Ar., two spears saltire ways, betwixt four spots erm.; and according to Balfour:—Gu. a fess erm., surmounted by two lances in saltire. *Motto*.—God shaw the right.

III.—*Sempill of Castle Sempill.*

The claim of Kilbarchan to the Sempills rests upon the fact that each of their baronies, Sempill and Craiginfeoch, included lands in the parish, and that the Castle of Sempill is just beyond the boundary of Kilbarchan Parish.

(a) ROBERT DE SEMPILL, the earliest of the name as yet discovered, lived in the reign of Alexander III. [1249-85], and held the office of Steward of the Barony of Renfrew; hence, no doubt, came the chevron cheque in the Sempill coat of arms in imitation of their patrons and over-lords the Stewarts.

(b) ROBERT [-1330], son of (a), obtained from Robert the Bruce possessions in the Parish of Largs, part of the forfeited estate of the Balliol. His wife was Marjory Bruce.

(c) WILLIAM of Eliotstoun [ab. 1344], Steward of Renfrew.

(d) THOMAS of Elliestoun [ab. 1367].

(e) SIR JOHN of Elliestoun [ab. 1392], received from King Robert II. a charter to the lands of Glassford in 1375. An annual pension of £20 from the customs of Edinburgh was settled on him and his heirs.¹ Either he or his son was official auditor of the Exchequer accounts in 1426.

(f) SIR JOHN of Eliotstoun² was one of those who went to meet King James I. on his return from captivity in 1423.

Henry VI., Dec. 13, 1423.—Safe conduct till 30 April—John Sympyl of Elyotiston to come to the presence of the King to Durham.³

He was auditor of the accounts of the Island of Bute; and Jean, either his sister or his daughter, was married to Sir John Stewart, son of King Robert II., Sheriff of Bute and Arran, and Keeper of Rothesay Castle. He had a seat in the Parliaments of 1440-1.

(g) SIR ROBERT obtained for himself and Elizabeth his wife a charter to the lands of Southennan. In 1455-6 he, as Sheriff of Bute, gave a return of his income and expenditure.⁴

(h) SIR WILLIAM, hereditary Sheriff of Renfrew, obtained from King James III. a charter confirming him in the baronies of Elliestoun and Castletoun (*i.e.*, Castle Sempill), 4th Oct., 1474. He married Margaret, daughter of Lord Cathcart.

(i) THOMAS, sat in Parliament Feb. 1483-4, and is described as Vicecomes (*i.e.*, Sheriff) of Renfrew. He fell at the battle of Sauchieburn, fighting on the side of King James III., 11th June, 1488. He married Elizabeth, daughter of Lord Ross, by whom he had a family of a son—the first Lord—and four daughters.

¹ *Exchequer Rolls*, 1379-1406 A.D.

² *Eglinton Papers*, p. 12, No. 18.

³ *Calendar of Documents (Scotland)*.

⁴ *Exchequer Rolls*, III. 1379-1406 A.D.

THE LORDS SEMPILL.

I.—SIR JOHN [1488-1513], was raised to the Peerage by King James IV., and sat in the Parliament 1503-4. In 1501, as Sheriff of Renfrew, he made a return to the Exchequer of all receipts and expenses of his jurisdiction. The Earl of Angus and he were ambassadors to the court of Henry VII., and as such Lord Sempill received a grant of £20 towards his expenses.¹ When James IV. visited Paisley in 1504, there is a notice of 14 shillings given to "Lord Sempill's harpar."² A confirmation charter dated, 21st Sept., 1505, erecting and incorporating certain lands as the free barony of Sympill, makes mention of Bar in Kilbarchane, Brandiscroft, Weitlandis, Haryspennalis, Borlanddis.³ The Collegiate Church founded by him in 1505-6 was endowed with rents from the Sempill possessions in Kilbarchan. Lord Sempill fell at Flodden in 1513, and a monument to his memory was erected in the Collegiate Church of Sempill, though his body in all probability lies buried on the battlefield. In 1513 the Sherifffdom of Renfrew had passed into the hands of Hugh, Earl of Eglintoun, who is answerable for certain fees due to the King on the succession of William, second lord.

The first lord married (1) Margaret, daughter of Sir Robert Colvill of Ochiltree, and had issue—

1. William.
2. Gabriel, ancestor of the Sempills of Cathcart.

and (2) Margaret Crichton of Ruthvendenny, widow of Sir John Stirling of Keir.⁴

II.—WILLIAM [1513-48], Privy Counsellor to King James V., Lord Justiciary, Sheriff of Renfrew, Coroner and Mayor of Fees within the district between the Black Cart and the Levern. The office of Sheriff of Renfrew was no sinecure, as we find Lord Sempill [1526-7] taking on trial James Andro, John Mudy, and John Gilerist for common theft,⁵ and in 1528, along with his son, trying John Watsoun in Bennytoun, Robert Watsoun, Robert *alias* Rob the man, Thomas Alanson, David Bard and ——— Makcosche for a similar offence. During the second Lord's time the feeling between the rival factions of Montgomerie and Cuning-

¹ *Calendar of Documents (Scottish).*

² *Accounts of Lord High Treasurer.*

³ *Reg. Mag. Sig.*, i., No. 2882.

⁴ *Exchequer Rolls*, 1502-7.

⁵ *Ibid.*

hame was at its height, and though Lord Sempill kept himself clear of entanglements, his son, the Master of Sempill, did not. There are in existence two charters of King James V., 17th March, 1539-40, the one confirming Lord Sempill in the free barony of Craginfeuch, including Bar in Kilbarchan, Brandiscroft, Weitlandis, Haris-pennaldis, Bordlandis, and the 10 merk land O. E. of the Thirdpart of Auchnames, and the other confirming him in the free barony of Sympill, which included Nethir Pennell; and a charter of Queen Mary, 10th February, 1543-4, confirming him in both baronies severally.¹

The second Lord married (1) Margaret, daughter of Hugh, first Earl of Eglintoun, by whom he had issue—

1. Robert, his heir.
2. David, ancestor of the Sempills of Craigbait.
1. Helen, who married Alan, third Lord Cathcart.
2. Mary, who married Sir John Stirling of Keir.

He married (2) Elizabeth, daughter of Arnot of Arnot, and (3) Marian, daughter of Hugh Montgomerie of Hazelhead.

III.—ROBERT [1548-72], is known as the Great Lord Sempill. As Master of Sempill he was put to the horn and banished for certain deeds he had committed or had been privy to in the Montgomerie-Cuninghame feud. In 1540, his father had to become security in £5000 that he should not return to Scotland without the special license of the King.² He settled at Carlisle, where he had negotiations with Sir Thomas Wharton, Henry VIII.'s agent, who was instructed "to practise with Symple for the winning of Sir John Campbell and the Earl of Argyle." On his return to Scotland, 1543, he kept up a correspondence with Wharton, whom he ingenuously advised "to trust no Scotishe man."³ He was present at the Battle of Pinkie, 1547, and was taken prisoner by the English. At the Reformation, 1560, he "disobeyed the lawes and ordinances of the Counsall in many thingis and especiallie in that, that he wold manteane the idolatrie of the Messe."⁴ As early as December in the preceding year Castle Sempill was invested by the Duke of Chastelherault, and Mary of Guise directed French troops to raise the siege, 21st March, 1560. In a letter to Norfolk, March 29, 1560, the Queen

¹ *Reg. Mag. Sig.*, II., Nos. 2124, 2125, 2991.

² *Pitcairn's Criminal Trials*.

³ *Hamilton Papers*.

⁴ *Knox's Hist.*, II. p. 130.

Dowager complained of those who were invading her subjects and their houses, especially Castle Sempill. Though menaced at this time, the castle was not actively assailed until the autumn. Meanwhile Lord Sempill wrote the Duke asking that his house should be spared. This favour was not granted, because it appeared that Lord Sempill had been guilty of several acts of aggression.

17 Aug., 1560.—Though by the late treaty it was provided that all oppression should cease . . . it has been complained to the Council that Robert, Lord Sympill, and others had committed many slaughters and “heirschippis” burnt houses and corn, and “kest down stane howsis” only on private fends with his party though summoned failing to appear was denounced rebel and put to the horn and so remains. Yet he has anew strengthened himself with men of war in the Castle of Sempill and “off new fortit ane hows [the peel] within ane ile in the loch of Lochquhinyeoch” daily reiving and spoiling, “not sparand to sla auld men off fowr skoir yeris off age lyand decrippit in their beddis.” Charlebois the Captain is to be asked to deliver him up. This he declined to do [17 Sept., 1560] however saying that Lord Semple is in the King and Queen’s service and no rebel.¹

Sempill had not yet resolved to offer resistance to the Protestant party:—

7 Sept., 1560.—My Lord of Arran (the Duke’s second son) was to have besieged Lord Sempill; but the matter is like to come to communication which many think best. [Randolph to Cecil].²

The siege, when it did take place, was evidently at first directed by the Earl of Glencairn or his brother:—

17 Sept., 1560.—I assure you, Glencairn writes to Arran, on my honour this last Wednesday (18th) the few hagbutters you have here came to Castle Sempill and they within came forth to the “yeardis” in their accustomed manner; and they more wilful than wise came plain upon them and dang them out of the yearde in to the castell quhil as they shot little pistoles at thame out of the vyndoio, and durst not cum to the wal hedis! and to verify this they took sheep that they had in the close away with them. And never a man hurt or slain but one who will not be the “were” but divers of the enemy evil hurt as my brother has written me this day.³

Randolph did not arrive at the Castle until September 24; while on his way thither he wrote to Cecil:—

23 Sept., 1560.—Lord Arran continues his journey to Castle Sempill; they lately slew an old man above 80, since Sempill came to Dunbar. His other doings are intolerable: “When Goddes wyll is to delyvar hym, Dumbarre cane not holde hym.”⁴

From this we understand that his Lordship had left the besieged place to be defended by others and had gone to Dunbar.

¹ *Calendar of Scottish Papers.*

² *Ibid.*

³ *Ibid.*

⁴ *Ibid.*

7 Oct., 1560.—Negotiations take place between Arran and young Sempill regarding the surrender of the Castle.¹

These came to nothing, for four days later Randolphe writes :—

The Duke is at Hamilton, Arran at Castle Sempill. The Lord himself is so wilful that there is no reason to be had at his hands; “hys sonnes breed of the father, and so are determyned to make a symple ende.”²

21 Oct., 1560.—I repaired to my Lord of Arran at Castle Sempill, who after long “cumber and myche adoe” had it delivered to him, after beating down the chiefest tower of defence. He was at it 10 days, 7 of them so evil that neither approach could be made nor artillery planted. The Master and his brother with the chiefest yielded to my lord and are presently with him in this town (Hamilton). The custody of the house is committed to Captain Forbes with 10 soldiers to be used at the lord’s will. The little fort that Lord Symple built in the *toughe* is to be overthrown “rather for the name sake than that yt anye thyng importethe.” As symple was his devise to name yt “Defendour of the Paythe” as as he hathe byne symple in all his other doynges. Arran requires no reward but the disposal thereof. Lord Sempile himself and the laird of Blanerne hath left Dunbar for France [Randolphe.]³

Writing to Maitland under the same date, Randolphe tells that it was not until the eighth day that the artillery could be placed owing to bad weather. At night, after “maynie sutes” there was an appearance of good effect. At 3 P.M. next day the gate-house tower fell in two halves. Early next morning the garrison hung out a “whyte bannarde” and the Master of Sempill surrendered unconditionally. The Castle and the house in the Loch were committed to the care of Captain Forbes and ten men.

The things in the house, he continues, reserved unspoiled are not worth 40 crowns. The country round is well delivered of such cumbersome neighbours. To rehearse our incommodities by rain and wind were to good a pastyme for you to knowe. My Lord and his nearest friends lodged in a barn where I was myself the least of six that lay in one bedde.⁴

For thus resisting the Protestant party Lord Sempill was put to the horn, but was relaxed therefrom by March, 1561. For six or seven years he continued to be a firm supporter of Queen Mary and was in high favour at Court, notwithstanding that he protested against the grants of land that were made to Rizzio. In 1567 he was one of the assize before which Bothwell was arraigned on the charge of murdering Darnley. His name, along with the names of other twenty Earls and Barons, appears in a bond

¹ *Calendar of Scottish Papers.*

² *Ibid.*

³ *Ibid.*

⁴ *Ibid.*

by which the signatories pledge themselves to maintain Bothwell's innocence, and to stand by him if the Queen marries him. It is understood that this document was signed under compulsion or threat.¹ In the struggle which ensued Lord Sempill was on the side of Queen Mary's enemies, being in the Regent's army at the Battle of Langside, 14th May 1568, and being one of those who witnessed the forcing open of the casket containing the celebrated letters, 29th December, 1568. He was in command at Dumbarton Castle when it was taken by Lord Claud Hamilton, 4th October, 1568, and with Glencairn and others he anew besieged it, August, 1569. For some years, during the disgrace of the Hamiltons, he was in the enjoyment of the temporalities of the Abbey of Paisley.

The third Lord married (1) Isabel, daughter of Sir William Hamilton of Sanquhar, and had issue :—

1. Robert, who predeceased his father, 1569, but left issue a son, Robert (who succeeded his grandfather as fourth Lord) by his wife, Barbara Preston of Valleyfield.
2. Andrew, ancestor of the Sempills of Bruntshells and Millbank.²
1. Grizel, whose name is unfavourably associated with that of John Hamilton, Abbot of Paisley and Archbishop of St. Andrews, married James Hamilton of Stanhouse.
2. Margaret, who married (1) John Hamilton of Broomhall, and (2) John Whitefoord of Whitefoord.
3. Janet, who married Hugh Montgomerie of Hazelhead.
4. —, who married Alexander Fleming of Barrochan.
5. Dorothy, who married Robert Montgomerie of Skelmorlie.

He married (2) Elizabeth Carlyle of Torthorwald, and had issue—

1. John, the Dancer, first laird of Beltrees and Thirdpart.
2. William (?).

Father Forbes Leith, S.J., gives a long and interesting account of Colonel William Semple, who, he says, was a son of Robert, third Lord. He was born in 1546, and brought up at the Court of Queen Mary. After the Queen's flight, 1568, he went to Belgium and served for a time under the

¹ Tytler's *History*, III. p. 245.

² On the interior sole of the window in the North transept of Paisley Abbey there is an inscription A. × S. × I. × M. with the chequy and bugle horn of the Sempills.
1625

Prince of Orange. Upon hearing that Queen Mary's sympathies were with the King of Spain, he changed sides and was employed by this monarch on secret embassies to Scotland. During one of his visits to Edinburgh, he was recognised, apprehended, and imprisoned in the garret of a house seven storeys high, from which he made his escape by means of a silken cord sent him in a pie, by his sister, the Countess of Ross. In 1593, he married a Spanish lady who bore him two daughters, one of whom took the veil. In lieu of salary the King of Spain gave him the magnificent house which had at one time belonged to the Milanese artist, Jacobo de Trezo; this house Colonel Semple gave to the Church, and it was for a time the seat of the Scots College, soon afterwards transferred to Valladolid. He died, March 1, 1633, at the age of eighty-seven. F. Hugh Semple, S.J., an eminent linguist and mathematician, Rector of the Scots College, is said to have been a relative of the Colonel. Father Semple died September 29, 1654, aged 58.¹

IV.—ROBERT [1572-1611], grandson of the third Lord, was a rigid adherent of the Church of Rome, and "was denounced and put to the horn for intruding Sir Johnne Hamilton, a popish priest, in the vicarage of Eastwood."² He continued, however, to enjoy the hereditary offices of the family, was a Privy Councillor, and was sent as ambassador to Spain in 1596.

He married (1) Anne, daughter of Hugh, third Earl of Eglinton, and had issue:—

1. Hugh.

1. Anne, who married, 1603, Sir Archibald Stewart of Castlemilk.

2. Beatrix, who married Sir Colin Lamont of Inverryne.

3. Grizel, who married John Logan of Raiss.

4. Margaret, who married Robert Brisbane of Bishopstoun.

He married (2) Dame Joanna de Evieland, a lady of the Low Countries, who bore him a son, who became Sir James Sempill of Letterkenny, ancestor of Viscount Southwell.

V.—HUGH [1611-1639], the fortunes of the family being already on the wane, had to sell the hereditary office of Sheriff of Renfrew to the Earl of Eglinton, with the reservation that it might be redeemed on payment of

¹ *Narratives of Scottish Catholics.*

² *Reg. of Privy Council*, ii. 229.

£5000. It was never redeemed, for on the abolition of hereditary judge-ships in 1747, it was Lord Eglinton who received the compensation. A Charter of Charles I., 22nd February, 1634, grants the Barony of Craiginfeoch to his Lordship in life rent and to his son in fee.¹

He married (1) Anne, daughter of James, first Earl of Abercorn, by whom he had a daughter,

1. Marion, who married Sir George Preston of Valleyfield, Bart.
and (2) Elizabeth, daughter of Francis, 9th Earl of Errol, by whom he had issue :—

1. Francis, sixth Lord.
2. Robert, seventh Lord.
3. Archibald, of Dykehead.²
4. James, who entered a religious order abroad.
2. Elizabeth, who married, William, second Lord Mordington.
3. Jean, who married William Menzies of Pitfoddels.

VI.—FRANCIS [1639-44], married Isobel, daughter of George, second Earl of Winton, but left no issue.

VII.—ROBERT [1644-75], was he on whom the Presbytery bestowed so much unwelcome attention in the hope of winning him from his adherence to Rome.³ During the Protectorate he was fined £1000 for his Royalist sympathies.

He married Anne, daughter of James, first Lord Mordington, and had issue :—

1. James [Robert?], Master of Sempill, predeceased his father, unmarried.
2. Francis, eighth Lord.
1. Anne, Baroness Sempill (IX.).
2. Jean, who married Alexander Sinclair of Roslin.

Lord Sempill made an entail of his estates and honours, bringing in after heirs male of his body, his daughter Anne and the heirs male of her body, and certain other heirs—a settlement which was not confirmed by the Crown until 25th July, 1685.⁴

¹ *Reg. Mag. Sig.*, VIII., No. 41.

² See *Poll Tax Roll*, p. 123.

³ *Ante*, pp. 76, 77.

⁴ *Burke's Peerage*.

VIII.—FRANCIS [1675-84], was the first since the great Lord Sempill to take his seat in Parliament, 1680. Having been brought up under the care of the Earl of Dundonald, a zealous Protestant, he was persuaded to denounce his ancestral faith, and so got rid of the disabilities that clung to it.

He married Grizel, daughter of Sir Archibald Primrose, and sister of the first Earl of Rosebery, but died without issue.

IX.—ANNE, Baroness Sempill [1684-95], married Francis Abercromby of Fetterneir, Aberdeenshire, to whom was granted a life peerage under the title of Lord Glassford, and had issue :—

1. Francis, tenth Lord.
2. Robert, slain in battle.
3. John, eleventh Lord.
4. Hugh, twelfth Lord.

Lady Sempill and her husband on a subsequent resignation had the limitation of the estates and honours extended, failing issue, made to heirs female and other heirs, by a Crown Charter, 16th May, 1688, containing a power of nomination.¹

X.—FRANCIS [1695-1716], sat in the Scottish Parliament, and opposed the proposals for the Union, which was accomplished in 1707. He died unmarried, and was buried in Holyrood Abbey, where the inscription on a recumbent stone indicates the exact site of his grave.

XI.—JOHN [1716-27], was an officer in the Ayrshire Fencibles, a regiment raised to support the House of Hanover, in the Rebellion of 1715. He died unmarried, and is buried in Holyrood.

In 1727, the Lordship of Castle Sempill was sold to Colonel William MacDowall, a younger son of Alexander MacDowall of Garthland, Galloway. While with his regiment in the West Indies, he had married Mary Tovie, daughter of Mary Steven, wife of James Milliken. In 1735 the old and historic castle gave place to the present house.

XII.—HUGH [1727-46], served with the British Army abroad; he acted as Brigadier General, and commanded the left wing of the Royal

¹ Burke's *Peerage*.

Army at the Battle of Culloden, 16th April, 1746. He died at Aberdeen towards the end of the same year, and was buried in the Drums Aisle of the West Kirk.

In 1741 he bought from James McGilchrist part of the lands of Barr in Inchinnan, and built a mansion, known as Sempill House, situated a little to the east of Erskine Ferry.

He married Sarah, daughter and co-heiress (with Rebecca her sister, wife of Richard Clive, father of the first Lord Clive) of Nathaniel Gaskell of Manchester, by whom he had amongst others :—

1. John.
2. George, an officer in the army, who married (1) Miss Gordon of Wardhouse; (2) in 1766, his cousin, Miss Clive of Styche; and (3) in 1775, Mrs. Joddrell of Yeardsley.
3. Hugh, died unmarried in 1764.
1. Sarah, who married in 1750, Patrick Craufurd of Drumsoy and Auchinames, and had issue a daughter, Janet, who died unmarried in 1796.
2. Anne, who married in 1754 Adam Austin, M.D., and had eight daughters and a son, Hugh, judge at Burdwan.
- 3, 4, 5. Marion (ob. 1796), Jane, and Rebecca (ob. 1811) are buried in Holyrood.

XIII.—JOHN [1746-82], married in 1755, Janet, daughter of Hugh Dunlop of Bishopstoun, and had issue :—

1. Hugh, born 1st July, 1758.
1. Sarah, who married in 1780, Sir William Forbes of Craigievar.
Their grandson is the seventeenth Lord Sempill.
2. Janet, who died in 1858, aged ninety.
3. Joanna.

XIV.—HUGH [1782-1830], a captain in the army, married Maria, daughter of Robert Mellish of Ragnall, Nottingham, by whom he had issue :—

1. Selkirk.
2. Francis, who died in 1823.
1. Maria Janet (XVI.).
2. Sarah, who died in 1866, and is buried in Holyrood.

XV.—SELKIRK [1830-5], died unmarried, and was succeeded by his sister.

XVI.—MARIA JANET, Baroness Sempill [1835-84], married in 1836 Edward Chandler of Dun Edin, Co. Edinburgh, and of Morton Pinkney, Northampton. Baroness Sempill and her husband were allowed to take the name and arms of Sempill only.¹ She died in 1884, aged ninety-four, and was succeeded by her cousin.

XVII.—SIR WILLIAM FORBES SEMPILL [1884-], married (1) in 1858 Caroline Louisa, daughter of Sir Charles Forbes, and has issue a daughter, Catherine; and (2) in 1862, Francis Emily, daughter of Sir George Abercromby, and has issue :—

1. George, Master of Sempill, married Gwendolen Prodggers, and has issue—
 - (1). William Francis, b. 1893.
 - (2). Gwendolen Janet, b. 1897.
2. Douglas, Captain in the Seaforth Highlanders, who was specially mentioned for his valour at Magersfontein [11th December, 1899].
3. William, who died in infancy.
4. Robert Abercromby.
5. Arthur Lionel Ochoncar, Lieutenant R.N., b. 1877.
2. Evelyn Courtenay, who married in 1894, Captain Duncan Vernon Pirie, M.P.
3. Gertrude Emily.

He married (3) Mary Beresford Sherbrooke.

ARMS.—Arg. a chevron cheque gu. and of the field, between three bugle horns, sa., garnished of the second. *Crest*—A stag's head ppr. attired arg. *Supporters*—Two ratch-hounds sa., collared gu. *Motto*—Keep Tryst.

¹ Burke's *Peerage*.

CHAPTER XII.

HISTORICAL FAMILIES CONNECTED WITH KILBARCHAN.

"I witness fellow earth-men surge and strive ;
Assemblies meet and throb and part ;
Death's soothing finger, sorrow's smart ;
—All the vast various moils that mean a world alive."

—*Thomas Hardy.*

Knox of Ranfurly [1440-1666] and Knox of Selvieland [1320-1627]—Sempill of Beltrees and Thirdpart [1558-1810]—Honstoun of Johnstone [1645-1733]—Napier of Blackstoun [1650?-1843]—Maddowall of Castle Sempill and Carruth [1727-]—Napier of Milliken [1733-1886]—Harvey of Castle Semple [1810?-]—Captain Stirling of Glentyan [1817-72]—Speir of Blackstoun [1843-].

THE families mentioned in this chapter, though they did not enjoy baronial rank, and were not connected with Kilbarchan during so many generations as the three dealt with in the former chapter, have nevertheless occupied leading positions in the parish, and some of their members have played distinguished parts in Parliament, and in the work of extending the boundaries of the British Empire.

*I.—The Knoxes of Ranfurly and Selvieland.*¹

The family name of Knox, derived apparently from the Gaelic word *Knoc*, meaning a hillock, is not an uncommon one in several parts of Scotland. In Renfrewshire there were at least three historical families of the name—the Knoxes of Knoc (a place between Paisley and Renfrew), the Knoxes of Ranfurly, and the Knoxes of Selvieland.

About the year 1234 the lands of Knoc were owned by Dungalus, son of the Sheriff of Lennox, and Matilda his wife, who parted with their possession to the monks of Paisley in exchange for a part of the Abbot's

¹ I am indebted to Mr. Horatius Bonar of Ranfurly for the information regarding the Knoxes here given, for the notes on Ranfurly included in the next chapter, and for the ground plan of Ranfurly Castle.

Inch or Isle, lying between the Cart-Lochwinnoch and the Gryffe, near Walkinshaw.¹ It seems likely that Gryffe was the name then applied to the stream formed by the Cart-Lochwinnoch and the Gryffe after their confluence—it is now known as Black Cart. During the reign of Robert III. (1390-1406), one Robert Knox received a royal charter confirming to him the lands of Knoe within the liberty of Renfrew,² and thus became Knox of that ilk. Possibly the Knoxes of Ranfurly are descended from this Knox of Knoe, at all events the uncommon name of “Uchter” was a favourite one in both families.

I.—The first Knox of Ranfurly of whom there is any record is JOHN KNOCKIS of Ranforle, who in 1440 granted to James, son of John Crawford of Giffartlands, the lands of Barbethe in the lordship of Ranferlie, and Barony of Renfrew.³

II.—JOHN [ab. 1474], heir of the above and styled “of Craigynys,” granted a disposition in favour of his son Uchtred, of the 20 merk land of Ranfurly and the 100 shilling land of Grifis Castell, reserving for himself a liferent, and for his wife if she survived him her tierce; the *reddendo* for Ranfurly was ward and relief, and suit at Renfrew Court, and for Gryffe Castle a red rose at the Feast of St. John the Baptist.⁴

III.—UCHTRED [1474-], was accused about 1509 of attacking and wounding Sir John Ketchen, Presbyter of the Collegiate Church of Sempill, in presence of the Sacrament. The offence was considered a very grave one, and the laird had to pay a fine as civil damages, and was ordered to go to Rome to get absolution from the Pope.⁵ He is probably the same as Uchtrede Knox of Cragyns, who acted as one of the arbiters in the dispute between the Burgh of Renfrew and the Abbey of Paisley.⁶

According to David Crawford, he married Agnes, daughter of Lord Lyle of Duchal.

IV.—JOHN [-1536], son of the above, is styled “of Ardmanwell,”⁷ in the Parish of Kippen. It was there he died, leaving in his will four pence annually for the fabric of St. Mungo’s, Glasgow, and directing that his body should be buried in his church of Kilbarchan.⁸

¹ *Reg. de Pass.*, pp. 178-180.

² Robertson’s *Index*, p. 137. No. 4.

³ *Reg. Mag. Sig.*, iii., No. 259.

⁴ *Ibid.*, i., No. 1166.

⁵ *Protocol Reg. of Dioc. of Glasg.*, ii., 325.

⁶ *Reg. de Pass.*, p. 406.

⁷ *Red Book of Menteith*, ii., p. 207.

⁸ *Commiss. of Dunblane*.

V.—UCHTRED [1536-53], married Janet Sempill, by whom he had a son, John, and two daughters, of whom Janet the younger married James Fleming of Barochan.

VI.—JOHN [1553-94], married Euphemia Galbraith of Kileroich, by whom he had six sons; of whom Uchtred, the eldest, predeceased his father, leaving issue; Andrew graduated at Glasgow in 1579, and was Minister successively at Lochwinnoch and Paisley, and afterwards Bishop, first of the Isles and then of Raphoe; the others were Robert, William, Patrick, and James. The latter was tutor or guardian to his nephew, John.

Uchtred, the heir (ob. 1589), married Margaret, daughter of George Maxwell of Newark, and had issue three sons and three daughters:—John, George, Alexander, Susanna, Margaret, and Jane. The last mentioned married John Porterfield of Duchal.

VII.—JOHN [1594-1631], grandson of John, VI., got a conveyance of Ranfurly-Knox, Gryffe Castle, and Nether Craighends, from his grandfather, who reserved a liferent and a tierce. It was he who occasioned a tumult in Kilbarchan Church, and was accused of slaying his uncle.¹ In 1631 he and his eldest son entered into an arrangement “for the weill and standing of his hous,” by which the son entered into possession of the family estates, including Ardmanwell and Knox-Munnock, obliging himself to pay his father's debts.

This laird married Annabella, daughter of Blair of that ilk, by whom he had two sons, Uchtred and Thomas, and two daughters, of whom Euphemia married Thomas Rollock, and Jean married Robert Mure of Caldwell.

VIII.—UCHTRED [1631-65], was under the necessity of selling the Renfrewshire estates. William Cuninghame of Craighends bought Nether Craighends in 1633, and Lord Cochran, afterward Earl of Dundonald, bought Ranfurly and Gryffe Castle in 1665. The laird spent the rest of his days at Ardmanwell and at Keyston in the same neighbourhood.

He married (1) Isobel, daughter of Robert Fairlie of Braid, and (2) Jean, daughter of Sir William Mure of Rowallan.² He had a son William,³ and a daughter Helen, who in 1688 married John Cuningham of Caddell.

¹ *Ante*, p. 62.

² *Hist. of Rowallan*.

³ *Stirling Records*, Oct., 1726.

In a disposition in favour of Uchtred Knox in 1666 occurs the name of "John Knox of Armanwell." He was possibly a brother of Uchtred, VIII., and may have been the John Knox who did "zealously manage and help forward the work of the Lord," at Kippen in Covenanting times.¹

According to Laing and Dr. Hume Brown, Knox, the Reformer, was in no way connected with this family.

The Earl of Ranfurly claims descent from the Knoxes of Ranfurly.

KNOX OF SELVIELAND.

From a charter in the possession of Colonel Cuninghame, Belmont, Ayr, headed, "Coppie of Sewilands Orignall Chartour," it would appear that a Knox possessed Selvieland previous to the year 1320.

The following is a summary of this charter:—

Unto all whom it may concern, Walter, Steward of Scotland, greeting: Be it known that we have given and by this charter confirm to Gilbert, son of the late Uchtred Knox, for his homage and service the whole of our land named Sewingland in the Barony of Renfrew: To be had and to be held by the aforesaid Gilbert, and Christian, his spouse, and their heirs, of us and our heirs in fee freely, etc., in hill and plain, in road and path, etc., etc. Beginning at the mouth of Kert Loughiniough and descending as far as the water of Gryff through all the boundaries of the aforesaid, with lands, mills, multures, and all pertinents, doing therefor to us the service of half a bowman in the army of the King of Scotland, and of suit at our Court of Renfrew for all service and secular demand; and I, Walter, and my heirs shall warrant and defend Gilbert and his heirs; In witness whereof we affix the impress of our seal to this charter which is further witnessed by, Sir William Fleming of Barachan, Alan of Cathcart, Kt., William of Cathcart, Kt., Finlay of Houston, Kt., James Cunningham, James Stewart, William Knox, Robert Sempill, and many others.

There is no record extant dealing with the family between 1320 and 1518. After that the succession is as follows:—

I.—JOHN [1518-], married Elizabeth Macgill, and granted a disposition in favour of his son, which was confirmed by King James V., 15th June, 1520.

II.—JOHN [-1574], married Elizabeth Walkinshaw, and had issue.

¹ Ure's *Narrative of the Rising*.

III.—THOMAS [1574-92], married (1) Margaret Wallace, (2) Margaret Stewart, and (3) Barbara Sempill, and had issue,—two sons and a daughter.

IV.—WILLIAM [1592-1624], married (1) Margaret Maxwell, and (2) Margaret Dalmahoy, and left issue.

V.—ALEXANDER [1624-27], sold Selvieland to the Brisbanes, who held it for nearly a hundred years.

II.—Sempill of Beltrees.

Though the lands of Beltrees, from which this family takes its territorial designation, are in Lochwinnoch, yet Kilbarchan has an equal, perhaps a stronger claim, to any credit that may be reflected from this branch of the Sempills. The family owned Thirdpart of Auchinames before 1579, and in 1650 the mansion-house there became their headquarters. In 1678 all their proprietary interest in Beltrees ceased with the sale of the superiority. It was in Kilbarchan Church that Francis and James Sempill of Beltrees had to do presbyterian penance in 1649 for a breach of the Covenant. The fourth laird resided at Burnfoot in 1681, and the sixth laird took an active part in the rebuilding of Kilbarchan Church in 1724. Robert Sempill built for himself Beltrees Cottage, then on the outskirts of the village of Kilbarchan, where he spent the evening of his long life, and where he died. At Thirdpart his son, Robert, the last male representative of the family, was born in 1726. It will be seen, then, that in spite of the designation Beltrees, this was, latterly at least, a Kilbarchan rather than a Lochwinnoch family.

I.—JOHN SEMPILL [—1579], was a son of the Great Lord Sempill by his second wife, Elizabeth Carlyle. He received from his father in patrimony Beltrees, and perhaps also Thirdpart. Though he was appointed Provost of the Collegiate Church of Castle Sempill, it is very unlikely that he even attempted to discharge the duties of the office, and, according to himself, he never even enjoyed the endowment. It was in quite a different walk of life that he was destined to shine. He attended Queen Mary's Court, where his sprightliness in the dance gained for him the title of John the Dancer.¹ His marriage with Mary Livingstone, a maid of honour, seems to have created some sensation :—

¹ Knox's *History*, ii., pp. 415-6.

Jan. 9, 1564-5. My lord of Bedford is marvellously desired to be here at the marriage of Marie Liveston to John Simple, who shall be sent to desire him. Simple was born in England, and had an English mother. So it is much spoken of that an Englishman should marry one of the four Maries. (Randolphe to Cecil).¹

The young couple received from their Royal Mistress large grants of land in the counties of Bute, Ayr, Fife, and Aberdeen. In 1577 Beltrees was accused of being art and part in a conspiracy to assassinate the Regent Morton, and being put to the torture, some sort of confession was wrung from him. His wife bore him four children, James, Arthur, John and Dorothy. The marriage contract and documents relating to a law suit in which his widow was engaged are extant.²

II.—SIR JAMES [1579-1626], was brought up along with King James, who, though possibly the younger of the two, was his godfather. They were educated under the celebrated scholar, George Buchanan. It is said that young Beltrees had to suffer at the tutor's hands chastisement for the young King's misdemeanours. Sempill completed his studies at St. Andrews, where he made the acquaintance of the scholarly but disputatious Andrew Melville. By this friendship hangs a tale. Sempill acted as amanuensis to the King when writing the *BASILICON DORON*, which appeared in 1599. The work, of which there were to be only seven copies printed, contained the King's advice to his son and heir-apparent, Prince Henry; in it there occurred such sentiments as these—no man is more to be hated of a King than a proud Puritan—parity among ministers cannot agree with a monarchy—Puritans are pests in the common weal of Scotland; the young prince was warned that the ministers were seeking to establish a democracy in Scotland and to become *tribuni plebis* themselves, and was advised to make none his friends but those who had been loyal to Queen Mary. Sempill showed the book or passages from it to his friend Andrew Melville, who spread the news. The Presbyterians took alarm, and grave political trouble seemed for a time imminent. Even by this breach of confidence Sempill did not forfeit the King's favour. On his return from London, where he was Scottish Agent, he was made a Knight Bachelor. In 1601 he was ambassador at Paris, and through his influence Andrew Melville was released from imprisonment in the Tower.

In the ecclesiastical controversies of the time Sempill took no inconsiderable part. His longest poem, which, with additions by his son, extends

¹ *Calendar of Scottish Papers.*

² *Lochevinnoch* (A. and H. Collections), ii., Nos. 182, 191, 195.

to 872 lines, called THE PACKMAN'S PATERNOSTER, sets forth in a popular form the usual arguments against the Roman practice of rehearsing Latin prayers. His more serious controversial tractates, in which he ranges himself on the side of Melville against such opponents as Tilenus, Scaliger and Selden, show that he was in close touch with the learning and learned of his time, and that in spite of royal influence he was a staunch Presbyterian. He is credited with writing several erotic poems which are of course in the usual strain :—

Wilt thou, remorseless fair !
Still laugh while I lament,
And shall thy chief contentment be
To see me mal-content ?

In 1602 Sir James was appointed Sheriff-Substitute of Renfrewshire, possibly by his kinsman, Lord Sempill, the Hereditary Sheriff; it may have been in this capacity that it fell to him to make arrangements for the reception of the King when he visited the Abbey of Paisley in 1617. The speech of "the prettie boy of 9 yeeres age" is evidently from his pen, and the youthful orator is said to have been one of the Sheriff's children. In the year 1603 the King, with advice of his Council, gave to Sir James "ane jewell—to witt, ane carcatt and tabulat sett with ane carbuncle of ane diamond, and ane grite precious rubie, and round about with diamondis . . . pertening to unquhyll his Heynes derrest moder."¹ That this was not the only precious possession in the family, we learn from Lady Sempill's will, by which she leaves to her daughter, Lady Arkinglas, "ane gown of flourit velvot, ane doublat and skirt of purpor flourit velvot;" to Mareoun, a servant, "ane cheynze of gold wt. ane knap in forme of pig at the end thairrof."

Sir James married in 1594, Egidia or Geillis Elphinstoun of Blythwood. They had a family of two sons and five daughters; of the latter, one married Campbell of Arkinglas, and another M'Farland of Arrochar.

III.—ROBERT [1626-166?], served as an officer in the Royal army during the Civil War. He became involved in serious financial difficulties through confiscations and fines, and though he lived to share in the rejoicings at the Restoration, his losses were never made good. As already mentioned, he made additions to a poem written by his father,

¹ *Reg. of Privy Coun.*, Feb. 3, 1603.

and wrote the "Elegy on Habbie Simson," and the "Epitaph on Sanny Briggs, nephew to Habbie Simson, and butler to the laird of Kilbarchan."

He married Mary Lyon of Auldbar, and they had at least two children, Francis, the heir, and Elizabeth, who married Sir George Maxwell of Newark.

IV.—FRANCIS [166?-1681(5)], and a relative James, either an uncle or a brother, were officers in the Scottish army led by the Earls of Loudon and Lanark, which exceeded their commission. For this, the Sempills had to submit to church discipline in Kilbarchan Kirk.¹ Francis was not so rigid a Presbyterian as his grandfather, for he acknowledged the Presbytery of Curates.²

Having before 1677 obtained the appointment of Sheriff-Substitute for Renfrewshire, it fell to him to deal with the extreme Presbyterians. When engaged in the arrest of one Walter Scot at Renfrew, he was subjected to very rough treatment, to which he humourously alludes in one of his poems,—

But yet in hopes of some relief,
A rade I made to Arinfrew;
Where they did bravely buff my beef,
And made my body black and blew.

In his time the family fortunes suffered yet further reduction, and the superiority of Beltrees had to be sold in 1677-8.

The following effusions of varying merit have been ascribed to him:—1, The Banishment of Poverty; 2, Lines to the Duke of Albany (K. James VII. and II.) at his Coming to Scotland; 3, On the Birth of the Princess Mary (Consort to William III.); 4, A Discourse between Law and Science; 5, A Song called Old Langsyne; 6, A Christmas Carol; 7, The Blythsome Wedding; 8, She Raise and Loot Me In; 9, Maggie Lauder. In the first three of these the author's evident purpose is to gain the favour of the Duke of York; but any hopes he had of a more lucrative appointment than his Sheriffship were doomed to disappointment.

The reputation as a poet which Sempill enjoyed was very likely due to his impromptu verses, rather than to his sustained efforts. It is said that while still a boy he was urged by his grandfather to turn his attention to verse-making, and after a few minutes' thought, he rather surprised the old gentleman by giving utterance to the following purposeful doggerel:—

¹ *Ante*, p. 75.

² *Ante*, p. 86.

Thair livit thrie lairds into the west,
 And thair names were Beltrees :
 An' the Deil wad tak' twa awa',
 The thrid wad leive at ease.

The legend says that Sir James "strakit his grandson's head, but nippit his lug." Several epitaphs ascribed to Francis Sempill are not destitute of other merits besides the rather broad humour most appreciated in his day.

He married his cousin, Jean Campbell of Ardkinglas, and had at least two sons, Robert, the heir, and James.

V.—ROBERT [1681 (5)-1713], suffering much from financial embarrassment, made a journey to Ireland, and perhaps instituted legal proceedings, in the hope of regaining certain Irish possessions which the family had lost during Cromwell's government. His efforts were not successful. Though not a poet, yet being an exceedingly handsome man, he was a subject of verse. Reference is made to him in the following lines :—

Cum ben Bishoptoun, ben cum Blair,
 And ben cum Beltrees, the flower of them thair.

He married Mary, daughter of Pollok of Pollok, and had issue a son, Robert, and three daughters.

VI.—ROBERT [1713-87], went abroad, probably as a sailor, in the hope of retrieving the family fortunes. In a letter written to his mother from Edinburgh [1710], where he was watching a law plea for his father, he asks for clothing, as he is reduced to one shirt. He was a Burgess of Renfrew, and Collector of Cess for the county [1716]. He took an active part in connection with the rebuilding of Kilbarchan Kirk [1724], being one of a committee of five to whom all the negotiations were entrusted. The annual rental of his property was £271, and five pews to the left of the pulpit were allocated to him. The built-up door on the south wall was known as the Beltrees door. It seems to have been a subject of dispute, as the minister and another were appointed to deal with him anent it. The inference from most of the entries referring to it is, that though formed, it was never used, yet in 1791 there is a charge of 10s. for building it up. Like his father, he visited Ireland in the hope of regaining possession of the family estates, but he also was disappointed. In 1758, we may be sure, not without the greatest reluctance, Thirdpart—including

Hall or proper Thirdpart, Watersyde, Faulds, Corbets, Drygate, Hardgait and Margonhill—was sold to Colonel Macdowall of Castle Sempie. In 1777, Sempill acquired a feu—34 falls of the Quarry or Meadow Park—at an annual payment of 22s. 2d., and there built the house now known as Beltrees Cottage; where he died in August, 1787, aged 102 years.

Robert Sempill collected and re-copied his grandfather's poems, and it is to him that their preservation is due. There is evidence that he himself wooed the Muse; one song, "Ramilies"—about a maiden and two lovers, one young and the other old, with the usual *denouement*—is ascribed to him. Robert Sempill's reminiscences towards the evening of his life, must have been intensely interesting to those privileged to hear them—and the grandfathers of men not yet old, may have sometimes been amongst his audience. He had been an eye-witness of the burning of the witches on the Gallow Green of Paisley in 1697. He had seen Peter the Great at Archangel. During his long life, no fewer than six successive monarchs occupied the British throne.

He married in 1722, Elizabeth, daughter of Colonel Cochrane of Mainshill, and grand-niece of Lord Cochrane of Dundonald, and had a large family. Of his sons, only one, Robert, survived him. Of his daughters

1. Ursula married Colonel Collins of Bonaw. Their grandson, Hamilton Collins, married Susanna Dow, a descendant of Campbell of Ardkinglas, who was a grandson of Sir James Sempill; he succeeded his grand-uncle in 1810.
2. Elizabeth married a Cumberland man of the name of Gardner. Two of their grand-children were alive in 1849.
3. Annabella married Ebenezer Campbell. A daughter of theirs married John Stewart, a merchant in Paisley and Greenock. Descendants of theirs, it is believed, are still in Kilbarchan.
4. Jean, who inherited all her father possessed, died unmarried at Kilbarchan in 1817, aged 80 years.

VII.—ROBERT [1787-1810], was born at Thirdpart in the year 1726. He never owned any of the patrimonial estate, but having accumulated a considerable fortune as an Edinburgh brewer, and all his children being dead, he appointed his grand-nephew Collins, his heir, on condition that he assumed the name of Sempill. His desire was that Castlebarns, Edinburgh, his property, should remain to support the family of Sempill

of Beltrees. Eight years sufficed for the appointed heir to squander his inheritance, and Castlebarns had to be sold. Robert Sempill, the sixth in direct succession from John the Dancer, the fifth from Sir James, the friend of King James and Andrew Melville, died February 5th, 1810, and was buried in Colmlin churchyard.

ARMS.—Arg. a chevron cheque gu. and of the field betwixt three bugle horns sa. ; in chiefe three gelliflowers of the second, *as difference*. *Crest*.—A handing holding a pistol. *Motto*.—In Loyaltie.

According to George Crawford, the difference was:—In the base of the third bugle a rose gu. ; and according to Nisbet:—A gillyflower.

III.—Houstoun of Johnstone.

For more than eighty years, 1645-1733, during the most stirring time in the annals of the parish, the Houstouns of Johnstone were a Kilbarchan family. When they left the parish, they took with them as their territorial designation, JOHNSTONE, a Kilbarchan place-name, which they still preserve.

I.—GEORGE HOUSTOUN of Johnstone [1645-1710], was the second son of Sir Ludovic Houstoun of Houston, by his wife Margaret, daughter of Patrick Maxwell of Newark. Sir Ludovic was the twelfth in descent from Hugo de Padinan [Pettinain?] who, in the time of Malcolm IV. [1124-53], received a grant of the Barony of Kilpeter from Balduin de Bigres, a vassal of Walter the High Steward. At Kilpeter, Hugo erected a stronghold with houses adjoining for his retainers, which came to be called Hugh's town, hence Houston. Hugo's grandson, Hugh, son of Reginald, we have already had occasion to mention.¹

About 1645 Sir Ludovic acquired "the little Mains of Johnstoun, with grain-mill, fuller's mill, tithes, etc.,"² and left them in patrimony to his second son, George. George Houstoun married in 1671, Elizabeth, daughter of Alexander Cuninghame of Craigends. They had a very large family, fifteen in all, of whom, however, only five were alive at the time of the making up of the Poll Tax Roll. The youngest, James Houstoun, M.D., born in 1690, wrote an interesting account of his own life. He studied at Glasgow, at Edinburgh, at Leyden (under Boerhaave, Rau,

¹ *Ante*, p. 33.

² *Reg. Mag. Sig.* viii., No. 2081.

Perizarius), and at Paris. He enjoyed the acquaintance of the celebrated Harvey, whom he met at the Hague, at the British Ambassador's house.¹

The Laird of Johnstone was a rigid Presbyterian; and his house was the last visited by John Stirling before his death.² Johnstone House, which was on the left bank of the Cart, in the neighbourhood of Nether Johnstone, is described by a contemporary writer "as a very pleasant and desirable place, not far from the water of Black Cart, a good old house, good old planting, gardens and enclosures."³

II.—LUDOVIC [1710-27], married Agnes, daughter of James Walkinshaw of that ilk, possibly an aunt or a cousin of Clementina Walkinshaw, who figures in Mr. Neil Munro's story, *The Shoes of Fortune*. He left two sons, George and Ludovic, and three daughters, Jean, Rachel, and Anne.

III.—GEORGE [1727-57], took an active part in the rebuilding of the Parish Church of Kilbarchan in 1724, and had the aisle on the south wall built probably over the graves of his father and grandfather. In 1733, he sold the lands of Johnstone to James Milliken, but reserved the name of Johnstone, by which his other property, formerly known as the "Old Place of Quarreltoun," or "Easter Cochran Tower," was afterwards designated. He died unmarried, and was succeeded by his nephew.

IV.—GEORGE [1757-1816], son of Ludovic and Jean Rankin (born 1719), was a man of great enterprise. He built the bridge over the Cart, the date on which is 1770, and from which the nucleus of the Burgh of Johnstone took its earliest name, "The Brig of Johnstone." In 1782, he had the plan of the modern town laid off and the feus advertised. He greatly enlarged his estate, and worked the coal on it. In 1771, and again in 1812, he made additions to the mansion house, with such care, that there is preserved at Johnstone Castle perhaps the best example of a mediæval stronghold in this part of the country.

He married in 1778 (1) Mary, daughter of Colonel William Macdowall of Castle Semple, who died in 1782, leaving issue:—

1. Ludovic.

2. William, who married Marion Douglas, daughter of Colonel Russell of Woodside, and left issue:—

¹ Dr. Houstoun's *Memoirs*.

² *Ante*, pp. 82, 88

³ Hamilton of Wishaw.

(1) George Ludovic.

(1) Mary Erskine.

(2) Anne Margaret.

And (2) Anne Walkinshaw, who died in 1810.

V.—LUDOVIC [1816-62], married in 1809, Anne, eldest daughter of John Stirling of Kippendavie, and had a son George, who died in 1843, at the age of 33. At the two elections in the year 1837, George Houstoun was returned as M.P. for Renfrewshire in the Conservative interest.

VI.—GEORGE LUDOVIC [1862-], son of William Houstoun, is seventh in descent from Sir Ludovic Houstoun of Houston [1609-62], and eighteenth from Hugo de Padinan, of the time of King Malcolm IV.

ARMS.—Or a chevron cheque az. and arg. between three martlets sa.
Crest.—A sand glass ppr. *Motto*.—In Time. *Supporters*.—Two hinds.

IV.—*Napier of Blackstone.*

This family was descended from Adam, sixth son of John Napier of Merchiston, the inventor of logarithms.

I.—ALEXANDER NAPIER [ab. 1650], son or grandson of Adam Napier, married Catherine, sole heiress of John Maxwell of Blackstone, and thus acquired the estate. They had two sons—John and Alexander.

II.—JOHN [ab. 1680-], died unmarried.

III.—ALEXANDER [1700?-1750], was a Captain in the Scots Guards. He pulled down the old mansion-house, erected by Abbot Shaw and partly destroyed by fire after 1730, and built the one that now stands. Having made himself conspicuous by being in command of a party of militia at the time of the Rebellion, his house at Blackstone was visited and plundered by some of the soldiers of Prince Charlie's army, when quartered at Glasgow.

He married Mary Anna Johnstone and had issue.

IV.—ALEXANDER [1750-1801], his son, was a Captain in the Foot Guards. He built the bridge over the Cart at Blackstone in 1762, and greatly improved the estate. He married Elizabeth, daughter of the Rev. Henry Millar, and had issue several sons and daughters.

V.—ALEXANDER [1801-9], was a Lieut.-Col. of the 92nd Highlanders, and fell at Corunna. He left no issue, and was succeeded by his brother.

VI.—WILLIAM [1809-43], a banker in Greenock, lost his fortune through the failure of the Renfrewshire Bank. In 1843 he sold Blackstone to Thomas, brother of Robert Speir of Burnbrae and Culdees.

ARMS.—Arg., a saltire engrailed between four roses gu., with a fleur-de-lis as difference. *Crest*.—A dexter hand holding a crescent arg. *Motto*.—Sans Tache.

V.—Macdowall of Castle Semple, Garthland, and Carruth.

I.—WILLIAM MACDOWALL [1727-48], was the fifth son of Alexander Macdowall of Garthland, Wigtonshire—an ancient and powerful family, though their reputed ancestor “Dovall of Galloway, who lived about 230 B.C.,”¹ is more than probably only a fiction. He entered the army and rose to the rank of Colonel. In 1727 he bought the barony of Castle Semple, and eight years later pulled down the house that had stood the siege of 1560, and built the house now standing. He married Mary Tovie, daughter of Mrs. James Milliken by her first husband, and had a son, William. By a second marriage he had two sons.

II.—WILLIAM [1748-86], purchased, about 1760, from his cousin, William, the family estate of Gauthland, Wigtonshire; and when this cousin died in 1775, he became titular head of the family. He made large additions to his Renfrewshire estate, and by deepening the Black Cart, he lowered the level of the loch, and reclaimed much fertile land.² He married Elizabeth, daughter of James Graham of Airth, great granddaughter of the great Marquis of Montrose, and had issue eight sons and four daughters, of whom the following may be mentioned :—

1. William.
2. James, Provost of Glasgow, whose two sons purchased part of the Renfrewshire estates in 1809.
3. Day Hort, b. 1753.
4. David, who married Eleanor Grant, heiress of Arndilly, and assumed her name.

¹ Semple's *Renfrewshire*, p. 149.

² *Ibid.*

1. Mary, who married George Houstoun of Johnstone.
2. Anne, who married Alexander Cuninghame of Craighends.

III.—WILLIAM [1786-1809], was M.P. for Renfrewshire in five parliaments. Owing to losses in the West Indies during the Napoleonic wars, his estates had to be sold. He died in 1810, without issue.

IV.—DAY HORT [1809], of Walkinshaw, brother of William, III., purchased Castle Semple, and died there the same year. He married Wilhelmina Graham of Airth, and had issue—William, Day Hort, Henry, and three daughters.

V.—WILLIAM [1809- , 1820-36], son of the preceding, sold Castle Semple, and in 1820 purchased Carruth. He married Elizabeth Dundas, and died without issue in 1836.

VI.—General DAY HORT [1836-1870], brother of William, V., succeeded to Carruth in 1836, and to Garthland, Renfrewshire, and to the superiority of Garthland, Wigtonshire, on the death of Lawrence, son of James, Provost of Glasgow, in 1842. He married his cousin, Eleanor Grant of Arndilly, and died without issue.

VII.—HENRY [1870-82], brother of the two preceding, married in 1839, Isabella Dennistoun of Golfhill, and had issue :—

1. William, who died unmarried.
2. Henry.
3. Day Hort, who married and has issue a son, Victor Henry Charles, and five daughters.

Also three daughters, of whom one has issue.

VIII.—HENRY [1882-], married Eleanor Louisa, daughter of Sir William Maxwell, sixth Baronet of Monreith.

ARMS.—Az., a lion rampant arg., collared and crowned or. *Crest*.—A lion's paw erased, holding a dagger erect, all ppr. *Mottoes*.—Fortis in Arduis [above crest]; Vincere vel Mori [under shield].

VI.—*Milliken Napier of Milliken.*

I.—JAMES MILLIKEN [1733-41], bought in 1733 the house and lands of Johnstone from George Houstoun, and in ignorance or in despite of

the minatory verse, Ps. xlix. 11, called his possession by his own name. He married Mary Steven of St. Kits, W. I., the mother of Mrs. William Macdowall of Castle Semple, and had issue a son, James.

II.—JAMES [1741-76], made great improvements on his estate, by planting and enclosing it.¹ He married Joan, daughter of Alexander Macdowall of Garthland, Dumfries, and had issue two sons, who died young, and two daughters, of whom the elder, JEAN, married Colonel William Napier of Culcreuch, Stirlingshire, and had issue, Robert John Milliken Napier, born 1765, and Jean Macdowall Napier, born 1771.

The Napiers of Culcreuch were descended from Robert Napier, son of John Napier [1550-1617], of Merchiston, Edinburgh, the inventor of logarithms, and his second wife, Agnes Chisholm of Cromlix.²

III.—ROBERT JOHN MILLIKEN NAPIER [1776-1808], succeeded his grandfather. He was a Colonel in the army, and in command at the siege of Mangalore. He sold Culcreuch in 1778. In 1786 he married Anne, daughter of Robert Campbell of Downie, Argyllshire, by whom he had a son, who succeeded.

IV.—SIR WILLIAM JOHN [1808-52], was in 1817, served heir male general of Archibald Napier, great grandson of John Napier, the mathematician. Archibald, the eldest son of John Napier, was in 1627 created a baronet of Nova Scotia, and in the same year a peer. On the death of his grandson, Archibald, third baronet and third baron, in 1683, the peerage went to another line, but the baronetage, after being long dormant, was discovered to belong to the Napiers of Culcreuch. William John is described as the eighth baronet. He married Eliza Christian, fifth daughter of John Stirling of Kippendavie, and had issue :—

1. Robert John.
2. John Stirling, who married Janet Brown of Auchintorlie, and left issue :—
 - (1) William [1850-85].
 - (2) John Stirling, Major, A. and S. Highlanders.
 - (1) Mary Elizabeth.
1. Mary, who married in 1836, Robert Speir of Culdees.

¹ Semple's *Renfrewshire*; also *Old Statistical Account*.

² *Ante*, p. 198.

V.—SIR ROBERT JOHN [1852-84], married in 1850, Anne Adlercron of Moyglare, Meath, and had issue :—

1. Archibald Lennox, b. 1855.
 2. Robert Francis, who died in 1898, of wounds received at Atbara, leaving issue.
 3. William Edward Stirling, who has issue.
1. Anne, who married Sir John Hay.
 2. Aymée, who married Sir George Clark.
 3. Theodora Evelyn.

VI.—SIR ARCHIBALD LENNOX, married in 1880, Mary, daughter of Sir Thomas Fairbairn, and has issue :—

1. Alexander, b. 1882.
2. Robert, b. 1889.

ARMS.—Quarterly: 1st and 4th, arg., a saltire engrailed between four roses, gu., the roses barbed vert [for Napier of Merchiston]; 2nd, az., a lion rampant arg., crowned or [for Macdowall of Garthland]; 3rd, arg., a fesse az., voided of the field between three demi-lions crowned, gu. [for Milliken]. *Crests*.—1st, an arm grasping an eagle's leg, ppr. [for Napier]; 2nd, a demi-lion, rampant, gu., holding in his dexter fore paw a dagger or [for Milliken]; *Supporters*.—Two eagles with their wings closed, ppr. *Mottoes*.—Sans tache; Regarde bien.

VII.—*Harvey of Castle Sempie.*

The Harveys of Castle Sempie are descended from the marriage at Banff, 1st December, 1618, of James Harvey of Kilmundy (who claimed as ancestor, Robert Fitz Hervey or de Hervé, an officer in the army of William the Conqueror), and Margaret Baird of Auchmedden, who was a lineal descendant of the Royal House of Stewart.

I.—JOHN RAE HARVEY became possessed of Castle Sempie at the beginning of last century, and at his death in 1820, the estate passed to his elder daughter, Margaret, who was with her sister Elizabeth, Countess of Buchan, his only surviving issue. Margaret married Major, afterwards Colonel, James Octavius Lee, 92nd Gordon Highlanders (of the family of Lee of Ditchley, Oxfordshire), who assumed the name and arms of Harvey by Royal Licence, on his wife's succession to the property.

II.—MARGARET [1820-53], married the above Major James Octavius Lee in 1816, and had issue :—

1. John Rae.
 2. James Octavius.
 3. Henry.
1. Catherine, died unmarried.
 2. Margaret, married her cousin, Sir Charles Farquhar Shand, Chief Justice of the Mauritius. He was descended from the Farquhars of Gilmilnscroft, Kyle, and from the Shands, anciently Deschamps or de Campo, who came from the south with the Gordons and settled in Aberdeenshire. Of this marriage there is issue :—
 - (1) James Widdrington, present Laird.
 - (2) Charles Farquhar, married Mary, daughter of Colonel Angell.
 - (3) John Auchmedden Baird.
 - (4) Stuart Gordon Farquhar.
- (1) Catherine Lee Harvey, married R. MacEwen, and has issue.
 - (2) Jeanne Somerset Stuart, married Lieutenant Francis Owen-Lewis (killed in action in South Africa, 1899), and has issue.

III.—JOHN RAE LEE HARVEY [1853-54], died without issue, and was succeeded by his brother.

IV.—JAMES OCTAVIUS LEE HARVEY [1854-72], died without issue, and was succeeded by his brother.

V.—HENRY LEE HARVEY [1872-83], married his cousin, Lady Elizabeth Erskine, daughter of Henry, 12th Earl of Buchan, and had an only child, Alice, who died in early youth.

VI.—JAMES WIDDRINGTON SHAND-HARVEY, the present Laird, who succeeded his uncle, Henry Lee Harvey in 1883, and can count among his ancestors, besides those already mentioned, the Widdringtons, settled in Northumberland before the Conquest; the Hamiltons of Ballymadonell, County Donegal, a cadet branch of the Abercorn family; the Wrays of

Glentworth, Lincolnshire; William, fourth Earl of Glencairn; Sir Basil Brooke of Colebrooke, second in command of Lord Mountjoy's Expedition to Ireland in the time of Elizabeth, and is collaterally connected with the family of the Earl of Leitrim through their common ancestors, the Clements of Barkinny, County Cavan.

He married Emily Augusta Rosina, eldest daughter of George Robinson, Esq., grandson of Edward Robinson of Haivering-atte-Bower, Essex, a descendant of the Robinsons of Rokeby, Yorkshire, and has issue:—

James George Gordon Farquhar.

Margaret Emily Lee Harvey Farquhar.

ARMS.—Gu., on a bend ermineois three trefoils slipped vert on a chief arg. a buck's head caboshed az. between two mullets of the 1st, and in the sinister chief point of the field a cross patee of the 4th. *Crest*.—Out of a crescent or, charged with a buck's head, as in the arms, a cubit arm, ppr., the hand grasping a trefoil slipped erect vert. The arm charged with an ermine spot gu. *Motto*.—Omnia bene [for Harvey].

Az., a boar's head coupé arg., three mullets gu., in chief of the 2nd, with a border ermine charged with three escutcheons gu. for the surname of Hay. *Crest*.—A dove volant above the waters, with an olive branch in her beak, ppr. *Motto*.—Virtute duce comite fortuna [for Shand].

VIII.—*Captain Stirling of Glentyan* [1816-72].

JAMES STIRLING (b. 1789), was the fourth son of John Stirling of Kippendavie, by his wife, Mary, daughter of William Graham of Airth, and grand-daughter of Sir Henry Stirling of Ardoch. The Stirlings of Kippendavie are a branch of the Stirlings of Keir. Captain Stirling was in command of H.M.S. *Ferret*, which acted as escort to the *Bellerophon* which conveyed Napoleon to St. Helena. He purchased Glentyan from William Napier Milliken in the year 1817.

He married (1) in 1820, his cousin, Mary, daughter of Day Hort Macdowall of Castle Semple (ob. 1839); and (2) in 1844, his cousin, Elizabeth Christian Dundas, widow of William Macdowall of Garthland. Captain Stirling made large additions to his property, and greatly changed the general plan of the village of Kilbarchan by removing the houses in Stirling Street, the Cowloan, the Stackyard, and the Merchant's Close. He died in 1872, and Mrs. Stirling in 1884.

ARMS.—Arg., on a bend sa., three buckles or, in chief a crescent of the second. *Crest*.—A Moor's head sa., banded about the temples arg. *Motto*.—Gang forward.

IX.—Speir of Blackstone, etc.

I.—THOMAS SPEIR of Blackstone [1843-74], was the fourth son of Robert Speir, third laird of Burnbrae. He was born in 1801, and bought Blackstone from William Napier in 1843. He died in 1874, without issue.

II.—ROBERT THOMAS NAPIER SPEIR [1874-], is nephew of the above, being the son of Robert, fourth laird of Burnbrae, by his wife, Mary, daughter of Sir William Milliken Napier. He married in 1868, the Hon. Emily, daughter of the second Lord Gifford, and has issue—four sons and two daughters. The heir, Guy Thomas, born 1875, married Mary, daughter of John Fletcher of Saltoun, and has issue.

ARMS.—Az., two tilting spears in saltire, between four boar's heads couped or, on a chief arg. a mullet between two crescents gu. *Crest*.—A dexter arm in armour embowed, wielding a tilting spear, all ppr. *Motto*.—Advance.

CHAPTER XIII.

PLACES AND PLACE NAMES.

Languages are the pedigrees of nations.

—*Motto at Glasgow Exhibition.*

Once more we find place names to be the best source of information regarding the long by-past.

—*Bloch's History of France.*

Earliest inhabitants of Strathclyde—The Damnonii—Celtic Kingdom of Strathclyde—Gaelic becomes the vernacular—English influences after 1057—Classification of Place Names—Phonetic decay—Hybrid derivations defended—Alphabetical list of names and possible explanations—The Barbour's Auchinames and of Law—The Semples of Cartside—The Wallaces of Johnstone—Proprietors of Penneld—Ranfurly, its divisions, Castle, and antiquities—The Speirs of Wardhouse—The Montgomeries of Weitlands.

IN the Kilbarchan place-names we encounter problems as interesting as they are difficult. On the one hand we cannot help wondering how the streams and hills, the moorlands and fields obtained the names by which they have been known in some cases for hundreds of years; on the other hand the explanations given are often as diverse as the authorities who give them, and there are many cases where no satisfactory explanation has as yet been offered.

Kilbarchan being part of Strathclyde, has, of course, shared in the changes and vicissitudes which constitute the romantic story of that ancient kingdom, many of which are faithfully recorded in its place-names. From these names we learn the languages which were spoken here, and therefore the races of people who inhabited the district for the last two thousand years.

The earliest inhabitants of Strathclyde, and of the rest of the country too, of whom we have any knowledge are known as the Iberians or Firlbolg. They were a people of short stature, with long heads, crisp dark hair, black eyes, and swarthy skins, whose fate, whether it was extermination or absorption or slavery that they suffered at the hands of the invading Celts, was in any case a hard one. No doubt they had names for the islands and seas, the mountains and rivers of their native land, and these

names may have been to some extent adopted by their successors, to whose minds they conveyed no meaning and in whose mouths the syllables became so distorted that in course of time they would be beyond the power of recognition by even the most sagacious philologist. Very few place-names in Scotland have been put to the credit of the Iberians, and none, we believe, with anything like certainty.

At the time of its invasion by the Romans, A.D. 80, the northern part of Strathclyde was inhabited by the Damnonii, a Goidelic people, akin to the inhabitants of Devon and Cornwall; while the remaining parts were occupied by Brythons, a later immigration of the Celts. During the Roman occupation the Strathclyde Britains were exposed to Roman or continental influences, but not to such an extent that they adopted the language of their conquerors.

After the withdrawal of the Romans the Brythonic Celts drew together and formed an independent kingdom, with frontiers, however, which were neither scientific nor permanent. At one time this kingdom may have extended along the western sea board from Dumbarton to Cornwall, but later it had so shrunk that it included only what are now the counties of Dumbarton, Renfrew, and Lanark. The capital was Alcluith (Dumbarton). An ingenious author¹ maintains that the chivalrous Arthur was King of Strathclyde, and he attempts to identify some places not far from Kilbarchan with some of the famous places mentioned in the Arthurian legends.

Strathclyde retained its political independence only for about three or four hundred years. This was not surprising considering the extraordinary want of political foresight displayed by its rulers in so often throwing in their lot with the side which turned out to be the losers in battle, and considering, too, that it was surrounded by restless and enterprising peoples who lived but to make war, and who took care that Strathclyde should never occupy the comparatively safe position of a neutral state. During the seventh, eighth, and ninth centuries Strathclyde was again and again over-run by hordes of Picts, Scots, Angles, Saxons, Norwegians, and Danes, some of whom, forgetful of home ties, made new homes for themselves in the country they had entered as allies or invaders. In the year 870, Alcluith was captured, after a siege of four months, by the Viking or Northmen under Olaf the White, King of Dublin. This did not quite end the kingdom of Strathclyde, for the

¹ J. S. Stuart-Glennie.

title of King or Prince survived and was borne by several who afterwards ascended the Scottish throne. In respect to supplying the heir-apparent to the throne with a title, Strathclyde affords a singular and interesting parallel to Wales.

According to Chalmers the Britains of Strathclyde, after the fall of their capital, left their country in a body, or as we might say *trekked*, and settled near their racial kindred in North Wales, where, he says, their descendants nine hundred years later could be distinguished by certain peculiarities of speech and person. Whether such a *trek* took place or not, it is certain that at an early period, perhaps not later than 1000 A.D., the Celtic language spoken in Kilbarchan was of the Gaelic, not of the Welsh or Cymric type. As it is not unlikely that Angles and Saxons, Danes and Norsemen, as well as Gaels, found Strathclyde a pleasant place in which to make a home, the variety of languages spoken in Kilbarchan for a time may have illustrated anew the inconveniences experienced at the Tower of Babel. In spite of rivals, however, the Gaelic language held its ground long enough and firmly enough to give to many places the names they bear to-day.

The churchmen introduced by Queen Margaret after 1057, the settlement in Renfrewshire of Walter, son of Alan, the Steward, after 1140, the foundation of the great religious house at Paisley about 1163, and the acquisition by it of lands in Kilbarchan under Thomas of St. Martin's gift about 1177, laid Kilbarchan open to irresistible English influences, and the Saxon language, or a dialect of it, gradually ousted the language of the Gael. It is impossible to say when Gaelic ceased to be the vernacular in Kilbarchan; if we judge from the names of the incumbents there can have been no regular religious services in Gaelic since the Reformation, though it is not unlikely that Mr. John MacQueen, the vicar before 1568, and Sir Robert MacAulay, chaplain of the Lady Chapel at Ranfurly in 1542, may have made use in their ministrations of what, unless their patronymics belie them, was their mother tongue.

The brief sketch we have given of the history of Strathclyde shows the variety of languages to which appeal may be legitimately made in seeking for solutions to the problems proposed to us in our place-names. Considering the remarkable longevity of such names it is not impossible but that Iberian, Brythonic, Goidelic, Norse, Danish, Anglo-Saxon, Latin, and Norman-French may have contributed to their formation. In actually dealing with the names, however, we shall have reason to make appeal only in one or two instances to languages other than the

Celtic and the Saxon ; but it may be that in the case of the words we have been compelled to leave unexplained a derivation should be sought in some of the other languages once spoken by at least some of the inhabitants of Strathclyde.

The Kilbarchan place-names may be divided into four (or shall we say five ?) groups :—

I. Names applied by Cymric-speaking inhabitants of Strathclyde. These are usually names for natural objects and for the most ancient settlements ; e.g.—Bar, Cart, Gryffe, Locher, Penuld.

II. Names applied by Gaelic-speaking settlers ; e.g.—Craigends, Auchans, Auchinsale, Auchincloich, Auchinames.

III. Names applied by Saxon-speaking peoples and characterised by at least one Saxon syllable [1100-] ; e.g.—Blacks-*town*, Johns-*town*, Glads-*town*, Bar-*holm*, Bar-*hill*, Boyds-*yard*, Dry-*gate*.

IV. Names traceable to the Latin and probably due to monkish influence [after 1177] ; e.g.—Green [from low Lat. *Grenagium*], Mains [contraction for *Demesne* from L. *maneo*].

V. Names generally fanciful applied to new houses by their inhabitants [nineteenth century]. We have not thought it necessary to mention or to attempt to explain these.

Place-names, though wonderfully enduring, are by no means absolutely permanent and stereotyped. The syllables tend to change from generation to generation and to run into one another, especially in the mouths of people whose language is other than that in which the name has originated. When we consider that some names have been at the mercy of oral tradition for centuries after they were first applied, and that in Kilbarchan some of them have been handed on by a Cymric-speaking people to Gaelic speakers and then again to Saxon speakers, who, finding the words hard to pronounce, involuntarily changed them, or under the influence of fancied resemblance or false analogies deliberately deformed them, the marvel is that the older names retain any recognisable trace of their origin. We find, just as we should expect to find, that the names which have most effectually resisted the vicissitudes they have thus had to encounter, are words of one or at most of two syllables, the very

definiteness and simplicity of which have enabled them to bid defiance to such corrupting influences; e.g.—Bar, Grif, Cart, Penuld.

Many of the Kilbarchan names are undoubtedly hybrids—that is, one part belongs to one language, e.g. Celtic, and the other part to another language, e.g. Saxon. Such derivations are regarded by philologists with the gravest suspicion. Yet we have only to glance back on the past of Kilbarchan to find ample justification for accepting and defending some of these suspicious hybrid derivations. E.g.—BAR, meaning a head or hill, is a British or Goidelic word. It was once applied to a tract of country to the left of the Kilbarchan burn, and came to be so named from its chief natural feature, *viz.*, the hill now known as Barhill. “Bar in Kilbarchan” occurs frequently in the Sempill charters, and was to all appearance a well defined property. As long as the land remained moorland or forest, there was no inconvenience in designating the whole of it Bar; but as agriculture advanced and the number of inhabitants increased, Bar came to be divided into several parts or perhaps holdings, which it would be inconvenient not to be able to distinguish. The necessity for such distinctions seems to have arisen when Saxon was the prevalent language; and so we have Bar-HILL and Bar-HOLM, Bar-BUSH, Bar-SYDE, and perhaps Bar-CROFT (Branscroft). Each of these words is a hybrid (Barhill is tautological, Barholm contradictory), and as such incurs the suspicion of etymologists; yet if we take into account the circumstances under which these names probably originated, the derivations we offer are, we maintain, plausible, if not absolutely certain.

Another method of distinguishing two places or objects of the same name, a method not uncommon in Kilbarchan, may have given rise to hybrids, and may effectually conceal the true derivation. Distinctions were sometimes made by throwing together two proper names; e.g.—Kert-Louewynhok, Ranfurly-Knox and Ranfurly-Cuninghame, Bar-pennald, Craiginfeoch-Chalmers. In these cases the process is perfectly apparent, but there may be instances in which it has become more or less disguised. It is not impossible that the first two syllables of Brannocklie are Bar Knoc, *i.e.* Knox’s Bar. By metathesis and elision, Bar Knoc becomes Branoc. The syllable *lie* may have been added at a later date when it became necessary, or at least convenient, to distinguish Branoc pasture land or ley from Branoc arable land. Such a method of forming names, it is evident, gives no security that the syllables in the resulting word will be all of them Saxon or all of them Celtic.

In the list which follows we have included all the more important Kilbarchan place-names that are not quite modern ; for the derivations and significations given, we claim that in most cases they are at all events possible, and perhaps in some cases very probable. The contractions made use of are as follows :—B.= British ; W.= Welsh ; G.= Gaelic ; A.S. = Anglo-Saxon ; E.= English ; L. Latin.¹

AUCHINAMES.—Older forms, Hauinnamys (1409), Auchynnamys (1488), Auchinamys (1526), Auchnames (1537), Achnems (1605), Authynhame, etc., etc.

G. Achadh naomh : holy field ;

or G. Achadh-an-neimhiadh : field of the shrine.

Note.—John Barbour, Senior, merchant in Kilbarchan, who bought the Castle and the surrounding ground in 1762, was Justice of Peace and Baron's Bailie (ob. 17 May, 1770). He married Janet Fulton, Broomknowes, and had issue :—

1. John, Bailie likewise, proprietor of Law and Lawmarnock, who married Anne, daughter of William Pollock, Minister of Killallan, and had issue—William, Janet, Barbara, and Margaret ; he built Forehouse in 1773.
2. William, who married Margaret Wilson of Bowfield, and had issue—John, William, Robert, Humphrey, and Janet.
3. Humphrey, who heired Auchinames, and in 1779 built Bankhead House, which was taken down by Captain Stirling after 1817.
1. Margaret, who married William Jamieson, merchant, Paisley, and had issue.
2. Mary, who married John How, merchant, Kilbarchan, and had issue.
3. Janet, who married (1) William Stewart, merchant, Paisley ; and (2) Mr. James Blair, Sheriff-Substitute.
4. Martha, who married John Stevenson, Surgeon, Paisley, and had issue.

The four silver communion cups still in use in the Parish Church were gifts from four of the members of this family, viz. :—John Barbour, Junr., merchant in Kilbarchan ; William Barbour, merchant in Kilbarchan ; William Stuart, merchant in Paisley ; and Hugh Jamison, merchant in Manchester. There is inscribed on each, after the donor's name, the words,—“ Lord, let Kilbarchan flourish through the preaching of the Word.” The date on the box is 1762.

AUCHINCLOICH.—

G. Achadh-na-cloiche : field of the stone.

¹ These languages are not all independent of each other—*e.g.*, British is old Welsh, as Anglo-Saxon is old English.

AUCHINDUNAN.—Older forms, Auchindinnane, Hathendounan, Hachyndunan.

G. Achadh-nan-dunain : field of the hills ;
or G. Achadh-an-dunan : field of the little hill.

AUCHINSALE.—

G. Achadh-an-t-sabhail : field of the barn ;
or G. Achadh-an-seilich : field of the willow.

AUCHENS.—Older forms, Auchynche (1484), Auchinch, Auchinchoss.

G. Achadb-na-h-innse : field of the inch or pasture ;
or G. Achadh-an-chois : field of the cavern.

BANKS and BANKHEAD.—

E. Banc : a hillock.

BAR or BARR.—

B. Bar : a hill.

BARBUSH.—

i.e., the bush or thicket by or near Bar.

Note.—There were two places of this name—that so named now and a field opposite the manse avenue.—*Ante*, p. 175 n.

BARHILL.—

i.e., the hill land of Bar.

Note.—The fort indicated on the O.S. map can now scarcely be traced. Maxwell, writing in 1792, describes it as semicircular in form, defended on the south by a parapet of loose stones, and on the north by the perpendicular rocks. It is ascribed by him to the Danes ; he, however, mentions the legend that Sir William Wallace once defended himself here, and that sitting on a pinnacle of rock—hence called Wallace's chair—he enticed the English soldiers into the bog at the bottom, where they perished. Chalmers [1824] takes notice of it, and says that it was a Celtic stronghold.

BARHOLM.—

i.e., the low land of Bar.

BARNAIGH.—

G. Barr-na-feachd : hill of the army.

BARMUFFLOCK.—

Perhaps G. Muc-lochaidh : perch accounts for part of this name. The high ground near may have contributed the syllable “Bar” at the beginning of the word.

Note.—This was an important holding in Semple's time [1782]. It was at one time owned by John Taylor, who sold it to Mr. Emmanuel Walker of Craigbet, son-in-law to Alexander Porterfield of that ilk. His grandson, Emmanuel, sold it in 1767 to Captain Lachlan M'Lean; for three years it was owned by John Kennedy, who built a house with a slate roof and sold it in 1782 to Andrew Troop.

BARNBETH.—Older forms, Barbethe (1440), Barnbath (1704).

G. Bar-nam-beith : hill of the birch trees.

BARNBROCK.—

G. Bar-nam-broch : hill of the badger.

BARNGREEN.—

E. The green or sward near the barn : at one time there were several public barns in Kilbarchan where the householders, who had each his patch of ground, stored and threshed their oats.

Or E. The baron's green ; the Cross was the official centre of the town, where markets and the baron's bailie's court were held.

BARROCH.—

G. Barroch : hillocky place.

BARSYDE.—

E. Syde or district near the Bar.

BERRYFAULDS.—

E. Folds or enclosures where berry bushes grew.

BETWEEN-THE-HILLS.—Other form, 'Tween-ye-hills.

This is a translation of "inter duos colles" of a charter of date 1177 [*Reg. de Pass.*, p. 49].

BLACKSTOUN.—Other form, Blaxton.

E. The dwelling or homestead of one Black.

BOGHOUSE.—

E. The house on or near the bog.

BOOTSTOUN.—Other forms, Butston, Boatston, Butsmailing.

E. The dwelling or homestead of one Bute [*Ante*, pp. 35, 36].

BORLAND.—Other forms, Boarland, Boreland.

E. Bord land ; *i.e.*, land the produce of which provided maintenance for the chief's table.

Or E. Bere land ; *i.e.*, land suitable for growing bere or barley.

Or G. Mhor lann : large enclosure.

BOYDSYARD.—Other form, The Boggard.

E. Boyd's yard, garden or enclosure.

BRAES.—

G. Braigh : upper part.

BRANNOCKLIE.

E. The pasture land (lie) of Knox's Bar [*vide*, p. 247].

BRANSCROFT.—Other forms, Barnscroft, Brandiscroft, Baronscroft, Branscraft.

E. The croft or cropped land retained by the Baron ;

or E. The cropped land near Bar.

Note.—Brandy Street, the old name for Steeple Street, is evidently a corruption for Brandiscroft Street. Robert Allison, whose ancestors were in possession of this holding for several generations, emigrated with his family to North Carolina in 1766.

BRIDGEFLATT.—

E. Level ground near the bridge.

BRIDGE OF WEIR.—Older form, Port of Weir.

E. Port : way, crossing place.

Note.—The weir or yare was constructed in the first instance for fishing purposes. M. Gemmill, writing about fifty years ago, says—"Marks of this salmon weir are to be seen on both sides of the water, near the old manse on one side and the old corn mill on the other." There was a bridge here before 1770.

BRIDGESYDE.—

E. The border or district near the bridge.

BROOKFIELD.—

Modern and fanciful name.

BURNFOOT.—

-foot may be, as in Arran, for G. bun : mouth of a river ;

or E. thwate or thweit : land cleared of wood [Professor Veitch].

BUTTHALL and BUTTMEADOW.—

The latter now called "Gateside" was probably the site of the butts where archery was practised.

-hall : a house of some pretensions. The word seems to have been frequently applied in Kilbarchan banteringly.

BURNTSHIELS.—Other forms, Brouneschelis (1526), Brintscheillis (1572), Bryntschele, Brenchal.

Possibly E. Burnt shielings or temporary huts. The ruins may have remained unrepared long enough to allow the name to originate.

Or E. Brown's shielings.

Note.—According to Crawford there was at one time a family of the name of Bruntchells of that ilk who sold their possession to Lord Sempill in 1547, and the Sempills of Burntshiels were therefore cadets of the family of Sempill. In 1782 Nether Burntshiels belonged to John Speir, whose brother Archibald at one time owned Upper Burntshiels. Robert, son of the latter, sold his possession in 1770 to James Couper, at Firmakine, who in turn sold it to James Graham, surgeon in Paisley.

CALLOCHANT.—Other forms, Calzachant (1401), Calyuchant (1565), Calloch-haugh (1753), Coollochhant (1782), Killochard, Coulterhart, Colquhat.

Possibly G. Cul tir ard : back land that is high.

CALSIDE.—

E. Cold side or place, in reference to the soil which may have been cold or sour.

CART.—Older forms, Kert, Kart.

W. Carthu : to cleanse and therefore the same as Clyde (Clótha).¹

CARTSIDE.—

E. District or land near the Cart.

Note.—For twenty-four years [1750-74] Cartside was in the possession of John Semple and James his son, who were descended from the Semples of Balgreen. The latter in 1774 sold Cartside to William Barr of Braes and Goldenknows, and with his wife and seven children emigrated to America. William Semple, born in 1747, the writer of the *History of Renfrewshire*, was a grandson of John Semple. His father, William, farmed the lands of Easter Kaimhill and Boakshill for twenty-seven years [1740-67], and his twin-brother John went to America in 1765. The proprietor of Cartside in 1837 was John Barr.

CLAYFAULD.—

E. Fold or enclosure the walls of which were made of clay.

CLAYSLAPT.—

CLEAVENS.—Other forms, Clavens, Clovens.

¹ W. Cardt : narrow or strait (M. Gemmill).

CLIPPENS.—Other form, Clippings.

Perhaps E. Clippinghouse on the analogy of Claver's for Claverhouse and Slates for Slatehouse.

Note.—The ancestors of the proprietor in 1782, John Cochran, according to Semple, "possessed these lands for more than three hundred years." His wife was Mary Wilson of Bowfield, and they had issue—Hugh, Peter (a surgeon), and Joan.

CLOCHODERICK.—Other forms, Clochrodric (1204), Clochotrich (1270), Clouchrocherg (1272), Cloriddrick.

Sir H. Maxwell says that it is the stone (G. Clach) of Ryderch (Hael), ruler of Strathelyde in the sixth century.¹

COALBOG and COALPARK.—

E. Bog and park, near which were coal mines.

CORBERT.—

W. Corberth (cor perth): dwarf bush.

CORSEBAR.—

W. Cors or E. carse and Bar: meadow by the Bar or hill;
or Cors for Cross (see Crossflat).

COWPARK.—

E. Perhaps so called because used as a common for the villagers' cows.

CRAIGENDS.—Other forms, Craganys, Craiganis.

G. Creag-na-h-innse: rock of the meadow.

CRAIGNEOCH.—

Perhaps G. Creag-na-feachd: rock of the army.

CRAIGROODEN.—

Perhaps G. Creag rùdan: knobby hill.

CRAIGTON.—Other form, Craigston.

E. Craig's homestead.

Note.—Purchased from James McKemmie in 1775 by Alexander, son of Alexander Speir and Margaret Barbour, his wife.

CRAIGWOODIE.—

¹ So also Chalmers, who, however, suggests B. Cloch-y-drywd, G. Cloch-a-draoi'ach: stone of the Druids.

CROKED-AIKEN.—

Possibly G. Crochaid aite: hanging place.

CROSS.—

Possibly for cross roads; or Market Cross marking the official centre of the Barony.

CROSSFLAT.—Other form, Corslet.

Possibly level ground near the Cross.

Note.—Crosses were often set up by the ancient men of religion not only for devotional purposes, but also to mark the boundaries of church and abbey lands.

DALUITH.—Other form, Darluith.

Perhaps G. Dail dhubh: black meadow.

Note.—Semple applies this name to the rivulet which passes near.

DAMTON.—Other forms, Danton, Dambtoun, Dampstoun.

E. The homestead near the dam.

Note.—That a dam was in the neighbourhood is proved by the fact that curling stones of an ancient type were dug up in the field which borders on Burntshiels. The Hows at one time owned Damton, Law, Upper or Hair's Pinnel, Wester Wheatlands, Over Johnstone, and Syde in Kilmalcolm.

DEAFHILLOCK.—

DONALDFIELD.—

Perhaps for (Dun) donald field. The Earl of Dundonald at one time owned this and the adjoining estates.

DRYGATE.—

E. Dry gate or way. The way by the Cart would be the wet way since it is impassable in wet weather.

DUBSYDE.—

E. Land near the pool or marsh.

EASWALD.—Other form, Oswald (1724).

Perhaps A.S. meaning East wood.

ERSKINE FALLS.—

E. Enclosures or folds belonging to John and James Erskine [*ante*, p. 36].

EWING STREET.—

Perhaps so called after Ewing, a residenter in or builder of the first house here (*ante*, pp. 98, 170).

FAULDS.—Probably of Auchinames.

E. Enclosures for cattle.

FOREHOUSE and FORESYDE.—

E. Front house and front land.

Note.—Most of old Kilbarchan lay in the glen or hollow near the church. Fore house, as compared with the rest of the houses, would have been in the *open* or *front* part. (For John Barbour, jun., *vide* Auchinames.)

FULDUB.—Other forms, Fauldubs, Fouldub.

Perhaps E. The fold or enclosure near the dub or marsh.

FULTON.—Other forms, Fowlton, Fouldtoun.

E. Fold town ; *i.e.*, the homestead near the fold or enclosure.

GATESIDE.—

A modern name ; the gate referred to is probably that of the adjacent churchyard.

GLADSTONE.—

E. Gled's homestead or dwelling ; a gled is a kite.

Note.—At one time Gled was not an uncommon surname ; the second Kilbarchan curate had this as an *alias* [*ante*, pp. 101-4].

GLENTYAN.—Other form, Glentayne.

G. Gleann-t-sithein : glen of the fairy mound ;
or G. Gleann-nan-tighean : glen of the houses ;
or G. Gleann-dithein : glen of gules or marigold.

Note.—The ancient village lay wholly in this glen. The house was built by Alexander Speir in 1781.

GOLKHALL.—*cf.* Boakshill (Semple).

Perhaps E. Gowkhill : the hill of the cuckoo. [For -hall, *vide* p. 251.]

GOWDENKNOWES.—

Perhaps Goldie's knowes, *i.e.*, the braes pastured by a grazier of the name of Goldie.

Or, a fanciful name from the presence of broom- or whin-bushes.

GREEN.—

L. Granagium [granum agere] : the grange, or place to which the grain-tithes and -rents were borne.

GREENSIDE.—

E. The border or district near the grange.

Note.—The Paisley monks may have had a grange in the neighbourhood for the convenience of their Moniabrock tenants.

GREYSTONEFAULD.—

E. The fauld near Gray's homestead ;

or E. The fold the walls of which were of grey stone—and so distinguished from Clayfauld.

GRYFFE.¹—Other forms Grif, Grief, Gryff.

G. Garbh : rough stream and therefore the same as Garry and Yarrow ;

or W. Grif : frog spawn.

HAIRLAW.—

E. Hair's law or hill [*ante* p. 125, n.].

HAIRSPINNEL.—Other form, Harispinnel.

i.e., the part of the Pinnel owned by Hair [*vide* Penwold].

HAIRSWAAS.—

Hair's as before, and *waas* may be—

1. a corruption of well, a spring ;

2. a contraction for wassellum, low L. for valliculum : a den ;
cf. Waashill.

or 3. in reference to the wall made by the outcrop of basalt rock.

HARDGATE.—

E. Hard road.

HARDHOUSE.—

E. The house near the above road.

HORSEWOOD.—

HUTHEAD.—Other form, Halthead.

JOHNSTONE.—

E. John's dwelling or homestead.

Note.—Before 1733 the name was applied to land lying wholly on the left bank of the Cart. At the end of the fourteenth century it was owned by an heiress of

¹ W. Grif : wide or broad [M. Gemmill].

RUINS OF RANFURLY CASTLE

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the name of Nisbet, whom Thomas, younger son of John Wallace of Elderslie, married. There were Wallaces in Johnstone for more than two hundred years—hence arose the name of “Wallace’s Chair,” applied to a curious disposition of rocks in the neighbourhood. Robert Wallace of Johnstone fell at Flodden fighting “under the standard of our late most illustrious prince James IV., King of the Scots.” The name of William Wallace of Johnstoun frequently occurs in the Register of the Privy Council (1589-92) as cautioner for the good conduct of his friends, where he is described as “a landit man.” In the inventory of his personal effects, at his death in 1612, mention is made of “seven cut ash trees lying beside the Place of Johnstoun—price of them all seven pounds.” James Wallace [1612-17] married Margaret Lindsay, and left issue William, Robert, John, Elizabeth, Jean. William Wallace [1617-46] married Agnes Porterfield, who brought him £3251 Scots as her dowry. They had a daughter, Jean, who was left 100 merks under the will of her aunt, Jean Porterfield, widow of Robert Hamilton of Torrence.

KAIMHILL.—Other forms, Caymhill, ye Caymhill.

W. Cwm ; G. Cam : crooked, was a name applied to land which lay in the curve of a stream.

KENMURE.—

G. Ceann mor : great head, *i.e.*, the larger of the two hills mentioned under Auchendunan.

KIBBLESTON.—Other forms, Kubbleston, Kiblestone.

E. Kibble’s dwelling or homestead.

LANGSIDE.—

Probably, long strip or slope.

LINWOOD.—Other forms, Lynwod, Lynwode, ye Lenwode.

Possibly *loun*, or sheltered, wood ; or *lind*, or lime-tree, wood.

LINWOODHOLM.—

Meadow near Linwood.

LOCHEND.—

Possibly Lochland, *i.e.*, land near the loch.

LOCHER.—Other form, Lochoc.

G. Luachair : rushes, therefore rushy stream.

W. Llwhchur : stream which forms pools.

LOCHPEN.—

E. Enclosure near the loch.

LAW.—

A.S. Hlaew : a cairn ; such an eminence was used as a meeting-place or court, and perhaps also in connection with funeral rites and as a place of sepulture.

LAWMARNOCK.—Other form, Lynnernocht.

Perhaps the law of St. Ernoc.

LINTWHITE.—

-*whi'e* is said to be for -*quit* or *quhite*, land uncultivated in the midst of tilled land ; or a clearing in a wood. *cf.* A.S. thwate.

MAINS.—

For demesne, Lat. maneo, land held in the proprietor's own hands.

MANSWRAES.—Other forms, Manniswra (1589), Mausealragh (1750), Manswary.

Perhaps G. Manas-an-rath : farm of the fort.

MARSHALL MOOR.—Older form, Merschell Muir of Clochodereyk.¹

Probably called after the Marshalls of Clochoderick [1549²-1680³].

MEADSIDE.—

Modern name, possibly applied by Rev. John McLaren.

MERCHISTON.—

Name probably imported by the Napiers from Midlothian.

Merchanistoun (1494) looks like merchant's town, but is more probably Murchie's or Murdoch's town.

MERRYRIGGS.—

Probably Merry's ridges.

MIDDLETON.—

The homestead in the middle or between two others.

MILL.—

Glentyan-, Locher-, Johnstone- (afterwards Milliken-), St. Bride's-Walk-, -o' Cart, and Penneld-.

MILLER'S PARK.—

Either the miller's enclosure or Miller's enclosure.

MILLIKEN.—In Galloway, Milligan.

Erse, Maologan : shaveling.

¹ Crawford's Protocol Book.

² *Ibid.*

³ Presby. Records.

MONKLAND.—

Contraction for Mungo's land or acre. This farm did not belong to the Abbey monks.

MOOREFOOT.—

Probably in contrast to Murehead. For -foot *vide* Burnfoot.

MOSS-FIELD, -LAND, -SIDE.—

Meanings apparent.

MUIRHEAD.—

Vide Moorefoot.

NEBANAY.—Other forms, Nebany, Newbanay, Abbanoy.

NEW STREET.—Other form, New Raw.

About 1747 six or eight feus, on the right going from the Cross, were taken up and houses built.

OVERTON.—

A. S. Ufera ton : upper dwelling.

PENWOLD.—Other forms, Penuld and Pennald (ab. 1177), Pannel, Pinnel, Penneld.

W. Pen allt : cliff or wood end.¹

Note.—Sir John Craufurd mentions "Elezebeth Wallace, auld ladye Pennall, who made John Marshall of Clochoderich, Walter Knok, and Alex' Hayr, her son, her heirs" [22nd Dec., 1549]. The property was divided into Upper or Hair's Penneld and Nether or Rodger's Penneld. William Rodger built a house and put the date on it, 1663; and afterwards sold it to one Marshall, proprietor of the other Penneld. Marshall's daughter married Mr. Thomas Kennedy, and had issue—

1. Anne, who married Robert Dalrymple, and got the Pennelds as her dowry. They, along with Hairwalls and Craigroading, were sold to James Milliken in 1755.
2. Grissel, who married James How of Forehouse, a son of How of Damton, and got Wester Wheatlands as her dowry. Their son, John How, merchant in Kilbarchan, married Mary Barbour, and had issue—James, John, William, Thomas, and Mary.

Both Semple and Maxwell mention a ruined castle at Penneld, which tradition said was built by Haic, but he being slain in the interval, never completed it.

The mill of Penneld was demolished in 1770, yet the mill stones were to be seen, *in loco*, until about forty years ago.

¹ W. Pengaul : wall's end. *Vide* Sir H. Maxwell's *Scottish Place Names*, pp. 65, 66.

PARKHEAD.—

Probably top of the “Pare” or enclosed ground.

PASSINGLINN.—Other forms, Pishinglinn, Pishenlinn.

Possibly G. or W. Pit lion: flax town.

Note.—The intermediate forms with their indelicate allusions arose from a false analogy. The present form was adopted in compliance with a daintier taste.

PLAINLEES.—

Possibly plain or flat pasture ground.

POW BURN.—

i.e., sluggish burn, in contrast to the neighbouring Rotten- or brawling burn.

PRIESTON.—

E. Priest's dwelling. The little chapel called “the Chapel of Ranfurly,” or “Our Lady Chapel in Ranfurlye,” was quite near. The chaplain in 1542-7 was Sir Robert MacAulay, who required Uchtred Knok to fulfil his promise [10 Aug., 1542], and whose servant, William, made him his heir [1547].¹

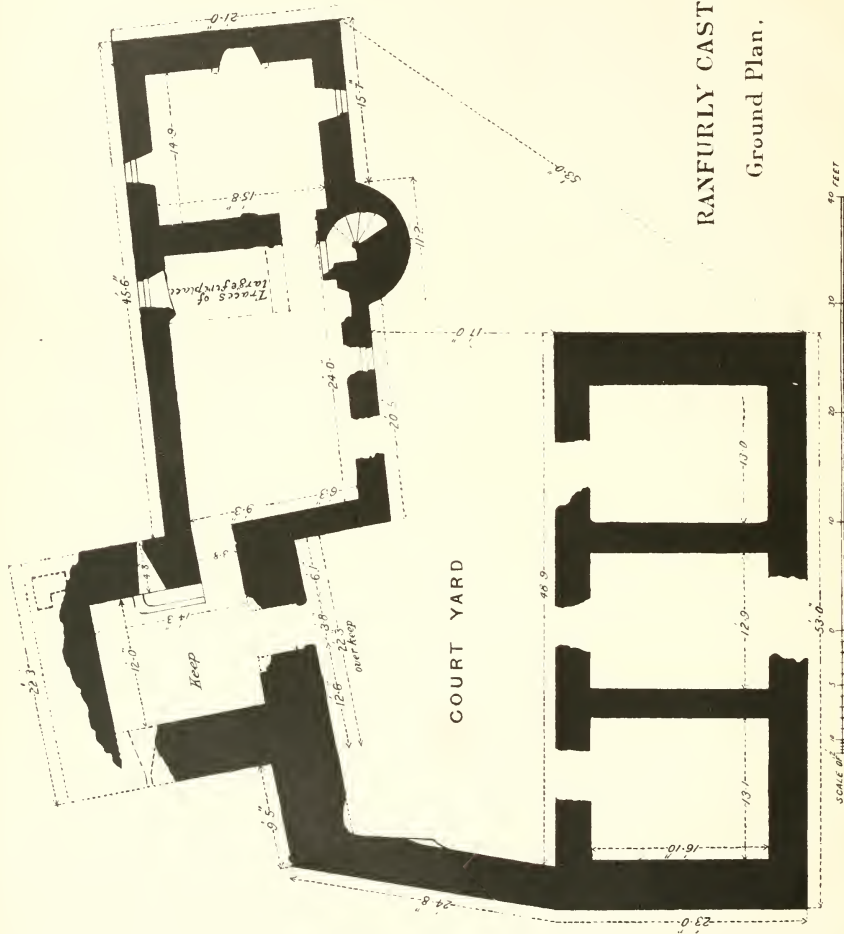
RANFURLY.—Other forms, Rainfamily (*c.* 1413), Ranfarnle (1413), Ranforle (1440), Ranfurle (1440), Ranferlie (1593), Ramphorlie (1760).

Note.—Ranfurly was the name applied to a district between one thousand and one thousand five hundred acres in extent, bounded on the North by the Gryffe, on the east by Craigends, on the south and south-east by the Locher, and on the west and north-west by the Carruth Burn and the Gotter Water. The earliest mention of the name is in a charter by Robert III. [1390-1406], in which he grants to William Cuninghame of Kilmaurs the lands *inter alius* of Rainfamily in the Barony of Renfrew. In 1440 there is mention of John of Knokkis of Ranferle. So that during the first half of the fifteenth century there must have been Cuninghame's Ranfurly and Knox's Ranfurly.

RANFURLY-CUNINGHAME is first mentioned in 1532. It included Hallhill, Lochermill, Lintwhite, Coalbog, High and Low Auchinsale, East and West Auchincloich, Manswraes, Torr, Threepie, and Craigbet. Some of these lands were sold by the Earl of Glencairn to Cuninghame of Craigends about 1513. The rest Craigends acquired in 1634. They continued in the possession of this family until 1745, when part of them was bought by James Milliken, and part by the Earl of Glencairn. In 1792 Day Hort Macdowall of Walkinshaw acquired part of them and feued them out to various proprietors.

RANFURLY-KNOX is first mentioned in 1593. It included Brannocklie, Prieston, Shillingworth, Haltoun, Horsewood, Horsewoodhead, Barmufflock, North and South Barnbeth, Barnbrock, Clevans, and Calside. After being in

¹ Craufurd's *Protocol Book*.



RANFURLY CASTLE
Ground Plan.



GROUND PLAN OF RANFURLY CASTLE

possession of the Knoxes for at least two hundred years, these lands were sold to the Earl of Dundonald, to whose family they belonged from 1665 until 1760, when James Hamilton of Aikenhead acquired it; whose successors sold it to James Watt in 1838. Portions were feued out by the Earl of Dundonald and the Hamiltons.

Through the kindness of Mr. Horatius Bonar, we are enabled to reproduce the accompanying ground plan of RANFURLY CASTLE, the only ruin of any interest in the parish, and also the following notes, which form the substance of a report prepared for Mr. Bonar in the year 1882 by the late Mr. W. Galloway, Architect.

The walls were of whinstone rubble, with blocks of hewn sandstone at the doors, windows, staircases, etc.; and it is largely through the latter having been torn from their places by those who needed them for baser purposes that the building has been reduced to its present state of ruin.

Reference to the plan will show that the buildings consisted of (1) a keep or stronghold on the north, (2) a group of houses also on the north and extending eastwards from the keep, and (3) another group of houses on the south—forming two sides of a court-yard, enclosed on the west by a wall and left open to the east.

1. The keep was probably two or three storeys in height, and though its basement chamber was only twelve by fourteen feet, the upper chambers were probably somewhat larger owing to the decreasing thickness of the walls as they rose. The plan shows the doorway opening on the courtyard, the arrow-slit two feet high and four inches wide commanding the approach on the east, and a large opening broken through at a subsequent period communicating with the east buildings; but the plan does not show the narrow turnpike stair at the south-east angle formed in the thickness of the wall, nor of course the two large openings in the east wall at the level of the second floor. The north wall has suffered much more than the others not only by the removal of the sandstone groins, but because its foundations rested on a shelving rock.

2. The plan shows that the adjoining buildings running eastwards from the keep were divided into two compartments with a doorway between them, and near it a turnpike stair. They probably rose two or three storeys in height, and each would communicate by its own door with the corresponding floor of the keep.

3. The south buildings were divided into three compartments, all of which were barrel-vaulted, and were probably used as byres and stables, etc. There was probably a second storey over these vaults, though no trace remains of the means by which it was reached.

The wall enclosing the courtyard on the west was six feet in thickness, but its height has not been determined.

The Castle has been untenanted since it passed from the possession of the Knoxes in 1665.

Immediately to the south of the Castle there is a rectangular mound of earth, evidently artificial, from twelve to twenty feet high. At the summit each side measures about forty-three feet. The opinion of Dr. Robert Munro is that it was an ancient stronghold. Mr. Bonar had a trench made through it down to the solid rock, but no relics were found.

In the neighbouring fields were found two interesting relics, now in the possession of Mr. Horatius Bonar:—

1. A silver talismanic brooch of the thirteenth or fourteenth century, which bears the following inscription :—

+ IHESUS · · NAZAR : ENUS REX

2. A gold talismanic finger ring of the early part of the sixteenth century. On an oval are the letters IHS, with the sign of contraction over them, showing that they stand for "Jesus;" in the centre are two interlinked hearts, and below them the letters A E.

REDAN.—

A fanciful name, adopted like Balaclava and Inkermann after the Crimean war, 1856.

RENDYKE.—

-dyke or -dike often indicates the site of an old camp.

ROBSTON or RABSTON.—

E. Rob's or Robert's homestead.

ROUGHILL.—

Perhaps rough hill pasture.

ROWANTREEFLAT.—

Name apparently modern.

RYEWRAES.—Other forms, Wraywraes, Rywraithis, Riverrees.

SANDHOLES.—

E. Sand pits.

Note.—Mary Henderson, who heired this property, married (1) John Wilson, and had issue,—1. Mary, who married Mr. James Black in Penneld, and 2. Elizabeth, who married Alexander Fairlie and went to America; and (2) James Aiken, and had issue four sons—John, James, Robert, and Matthew.

SCHOOLFAULD.—

Meaning apparently obvious, but there is no record of a school here.

SELVIELAND.—

i.e., Sely or poor land.

SHILLINGWORTH—

1. Possible reference to an old tax or rent; *cf.* Penny- and Merkland.
2. A.S. Worth: place, and the name may indicate the place where oats were shelled or winnowed.
3. Shilling or Skilling was at one time a common personal name.

SHUTTLE STREET.—

The form of the street may have suggested a resemblance to the older type of shuttle.

STEEPLE STREET.—

Once Brandy or Branscroft Street. The Steeple was erected in 1751.

SYAN'S ACRE.—

1. Syan may have been the name of an old residenter.
2. Syan may be like Sciennes (Edinburgh), a corruption of Sienna. The Nunnery in Edinburgh owned the patronage of St. John the Baptist's Chapel, founded by Sir John Cranford, a prebend of St. Giles, in 1512. The double coincidence tempts one to argue that St. Katharine's Chapel in Kilbarchan had as its patroness the Saint of Sienna.

TANDILHILL or TANNELHILL.—

Possibly tandle, beacon or bonfire hill.

G. Tional: gathering or assembly.

TERBET'S or CASTLE RANKINE.—

Terbet was once a common patronymic in Kilbarchan; two of the name occupied the Overtons in 1782.

The second name was applied in banter to a house begun but not finished.

THIRDPART HALL.—

Land was sometimes let for one third of the produce.

Note.—The house was of some pretensions, and was occupied by William Sympill in 1550.¹ It belonged afterwards to the Sempills of Beltrees.

THREEPLIE.—

Possibly A.S., threapian: to threap or contest; therefore land regarding which there had been a dispute.

TODHOLES.—

i.e., Fox holes; so called, says the legend, because the feuar neglected to bargain with his superior regarding access.

TORR.—

G. Torr: hill or thicket.

¹ Abbey Rent Roll.

WARDEND.—

i.e., Wardland,¹ or enclosed land, *sc.* of Auchinames.

WARDHOUSE.—

House near enclosed land.

Note.—It belonged before 1676 to Mr. James Montgomerie, and was bought by John Speir, to whom succeeded his sons, John (ob. 1694) and Mr. Archibald, student of theology and Notary Public (ob. 1734). The latter was succeeded by his son, Mr. John, Notary Public (ob. 1772). The proprietor in 1782 was Archibald Speir, a youth of sixteen years of age, who owned also Rabstoun and Moss-side.

WATERSTONE.—Older form, Walterstone.

F. Walter's dwelling or steading.

Note.—Here, in 1782, there were the remains of a mansion house "built after the ancient model with strong stone arches." This property was before 1384 the possession of a family of the name of Waterstoun, who sold it to Sir William Cuninghame of Kilmaurs. In 1538 it was the property of Hugh Cuninghame, son of the Master of Glencairn. "Ninian Conyghame of Vatterstoun had his lands reft from him by Glencairn, and the spulzie done by Gabriel Cuninghame of Craigends" (1544) amounted to "32 ky and oxen, 33 bollis of meil, v^{xx} bollis of seyde chorn, and 3 hay stacks."² A family of the name of Orr possessed what was perhaps the present Waterstone for three generations; their representative, Robert Orr, went to the West Indies about 1777.

WATERSYDE.—

Land near the Water of Cart.

WEITLANDS.—Other forms, Wellands (1504), Weytlandis (1549), Whitelands, Wheatlands.

1. A.S. Weit or uit: out (*cf.* Uitlander); therefore the out-field or pasture land, in contrast to the in-field or arable;
- or 2. A.S. Thwate: land cleared of wood.

Note.—In 1550 part of Weitlands belonged to William Semple of Cathcart,³ and in 1604 there is mention of a John Semple⁴ there. In 1628 Ezekiel Montgomerie, who was descended from the families of Giffen and Hesselhead, married a Semple of Millbank and probably acquired Weitlands through his wife. His son, Mr. John, is mentioned in the Presbytery Records [1646, 1650], and his grandson, Mr. Ezekiel, Sheriff Depute of Renfrewshire, attained notoriety by his twenty-four acts of "malversation, oppression, concussion, and extortion" [Feb. 14th, 1684]. Having been liberated on bail, he fled, but was re-arrested; he then promised to turn informer against political offenders, and was again liberated.

¹ *Ante*, p. 49.

² Craufurd's *Protocol Book*.

³ *Ibid.*

⁴ *Presby. Records*.

HERALDIC SHIELDS IN KILBARCHAN OLD PARISH CHURCH

Vide pages 274-5

TALISMANIC BROOCH AND RING

Vide page 262



This time, presumably without giving the desired information, he fled to Ireland, where it was said that he turned preacher. Fountainhall's *Notices* leave us in some doubt as to whether Mr. Ezekiel was the out-and-out rogue he is represented to have been, or whether he was not to some extent the victim of the schemings of his political opponents. The author of *The Cherry and the Slae* was a relative of the Weitland family.

WHINNERSTONE,—

E. Whinner's stead.

WINDYHILL,—

YARDFOOT and YARDSHEAD,—

Meanings apparent.

CHAPTER XIV.

ODDS AND ENDS.

Till from the garden and the wild
A fresh association blow,
And year by year the landscape grow
Familiar to the stranger's child ;

As year by year the labourer tills
His wonted glebe, or lops the glades ;
And year by year our memory fades
From all the circle of the hills.

—*Tennyson.*

The Clergy of Kilbarchan—Lay Office-bearers in the Parish Church—Note on the Parish Church—*Quoad Sacra* Parishes—Extracts from Craufurd's Protocol Book—Note on Town-foot—Chartism—Kilbarchan—Poets and Men of Note—Present-day Kilbarchan.

It is perhaps scarcely to be expected that the writer of a book such as this should succeed in weaving all the materials at his disposal into the texture of his story. There remain upon our hands many thrums or ravellings—names and records, incidents and circumstances which have not found a place in the preceding chapters. A selection of them we propose now to present, necessarily in a detached manner, to the indulgent reader.

I.—The Clergy of Kilbarchan.

(a) BEFORE THE REFORMATION.

Saint Berchan,	ab. 650.
Master John of Kilbarchan, Dean of Clydesdale,	ab. 1225.
Roger, Vicar ; sometimes described as Deacon,	ab. 1230-70.
Finlay of Clochoderick,	ab. 1270-2.
* Sir James Shaw, Vicar,	ab. 1484.
Master Henry Mouss, Vicar,	16th century.
* ? Sir John Mudy, Vicar,	ab. 1549.
* Sir Simon Shaw, Vicar,	after 1549.
Master John Macqueen, Vicar,	before 1580.

* Sir John Craufurd, Chaplain of St. Katharine's,	ab. 1542.
Master David Curll, " " "	ab. 1560.
* ? Sir John Brown, Chaplain of the Lady Chapel	
in Kilbarchan, 	ab. 1550.
* Sir Robert M'Caulay, Chaplain of the Lady	
Chapel in Ranfurly, 	ab. 1542.

(b) AFTER THE REFORMATION.

William Wallace of Johnstone, lay Vicar,	... 1561.
Master Adam Watsoun, Reader,	... 1567.
Alexander Cunynghame, Reader,	... 1572-4.
Robert Cuik, Minister, 	1576-8.
Robert Craufurd, Reader,	... 1577.
James Flemyng, M.A. (Glas.), Minister,	... 1578.
John Cunynghame, son of 4th laird of Craigeuds,	
lay Vicar, 	1585.
Gawyn Hammyltoun, Reader [1603-5], lay Vicar,	1586-1628.
James Levingstoun, M.A. (Glas.), Minister,	... 1589-91.
John Bell, M.A. (Glas.), Minister,	... 1591-3.
Robert Stirling, M.A. (Glas.), Minister,...	... 1593-1603.
Andro Hamilton, M.A. (Edin.), Minister,	... 1605-46.
James Glendinning, M.A. (St. A.), <i>locum tenens</i> ,	1646-9.
James Stirling, M.A. (Glas.), Minister [1649-62],	} 1649-83.
Indulged Presbyterian Minister [1672-83],	
James Walkinshaw, Collegiate Indulged Minister,	1672.
David Peirsoun, M.A. (St. A.), Parson under	
Episcopacy, 	1664-70.
Archibald Wilson or Gled, Parson under Epis-	
copacy, 	1683-7.
James Stirling, Minister,...	... 1688-99.
Robert Johnstoun, Minister,	... 1701-38.

* Sir was apparently prefixed to the names of ecclesiastics who had not graduated as Masters at a University; they were known as Pope's Knights.

The pure priest thinkis he gettis no richt
 Be he nocht stylit lyke ane knight,
 And callit Schir, afore his name,
 As Schir Thomas and Schir Williame.

The Monarchie—Lyndsay.

John Warner, Minister,	1739-86.
Patrick Maxwell, Minister,	1787-1806.
Robert Douglas, Ass. and Succ. [1802-6], Minister [1806-46],	1802-46.
* Robert Archibald, Ass. and Succ.,	1844-46.
Robert Graham, M.A., D.D. (Glas.), Minister, ...	1847-95.
Robert D. MacKenzie, B.D. (St. A.), Ass. and Succ. [1892-5], Minister [1895-], ...	1892-

(c) SECESSION (BURGHER) CHURCH AT BURNTSHIELS.

John M'Cara,	1744-67.
John Lindsay, removed to Johnstone,	1772-92.
David Stewart Wylie,	1793-6.
Alexander Brown,	1796-1821.
William Scott Hay, removed to Bridge of Weir, ...	1821-6.

(d) RELIEF CHURCH AT KILBARCHAN.

John MacIaren,	1788-1808.
Mr. Kessen,	1809-15.
Matthew Alison,	1818-41.
George Alison,	1842-
Robert Russell, M.A. (Glas.), Colleague, ...	1893-

(e) PARISH CHURCH AT BRIDGE OF WEIR.

William Scott Hay, from Burntshiels,	1839-43.
George Mure Smith (now Minister of West Church, Stirling), Missionary,	1875-6.
J. M. Robertson, Missionary,	1876-8.
Robert Turnbull (now Minister of Barrowfield), Missionary,	1879-83.
Thomas Duncan, D.D. (Glas.), Minister, ...	1884-99.
Alexander M. Shand, M.A. (Aberd.), Minister, ...	1899-

* From Miramichi, New Brunswick, inducted Assistant and Successor in Kilbarchan, March 14, 1844; inducted Minister of New Monkland, Jan. 22, 1846.

(f) FREE CHURCH AT BRIDGE OF WEIR.

William Scott Hay,	...	...	...	...	1843-5.
James Findlay,	...	...	...	...	1846-7.
Andrew Leiper Peock,	...	...	...	...	1847-51.
George Cuninghame Monteath Douglas, D.D.					
(Glas.), now Principal of U.F. College,					
Glasgow,	...	...	...	...	1852-7.
John M'Gregor,	...	...	...	...	1858-67.
Thomas Carruthers, M.A. (Glas.),	...	...	...	...	1867-

(g) PARISH CHURCH AT LINWOOD.

James Wallace, Missionary, ord. 1860,	...	...	...	...	1856-67.
James Douglas, Missionary, afterwards Minister					
of Kinning Park,	...	...	...	...	1867-73.
William Milne, Missionary, afterwards Minister					
of St. Cyrus,	...	...	...	...	1873-80.
John Adamson Abernethy, Minister,	1880-

(h) UNITED PRESBYTERIAN CHURCH AT BRIDGE OF WEIR.

Adam Wilson, B.D. (Glas.),	1890-
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(i) ROMAN CATHOLIC CHAPEL AT LINWOOD.

William Shaw,	1900-
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(j) ASSISTANTS AND MISSIONARIES AT KILBARCHAN.

John Buchanan,	1738-9.
William Boyd, afterwards Minister of Fenwick,					1776-82.
William Brown,	„	„	Eskdalemuir,		1782-86.
* Archibald Glen,	„	„	Parton,		1798.
Robert Stevenson,	„	„	Dalry,		1835.
James S. Johnson,	„	„	Cambuslang,		1842-3.
James Wilson, M.A., now Min. of Broughty Ferry,					1862-4.
David Strong, M.A., now D.D. and Min. of Hill-					
head, Glasgow,	...	...	...	...	1864.
John Richard Secoular, now Min. of Cupar-Fife,					1865.
John Menteith, afterwards Min. of Glencairn,	...	...	...	...	1865-7.

* Grandfather of Mrs. Graham, late Kilbarchan Manse.

John Stevenson, B.D., now Min. at Kilreggan,	1868-70.
John Stewart, M.A., now Min. of Bridgegate, Glasgow,	1871-2.
James A. G. Johnson (ob. 1884),	1872-3.
Francis Haldane, afterwards Min. at Saltcoats (ob. 1901),	1873-8.
James Cornwall Brown, now Min. of Stewarton,	1878-9.
James Ray, M.A., now Min. of Cellardyke, ...	1880-2.
Robert Andrew, M.A., now Min. of Walls, Shet- land,	1882.
Thomas Reid Thomson, now Min. of East Kirk, Greenock,	1883-7.
John Cook Tennant, now a Min. in Australia, ...	1887-8.

II.—*Lay Office-Bearers in the Parish Church.*

(a) ELDERS.

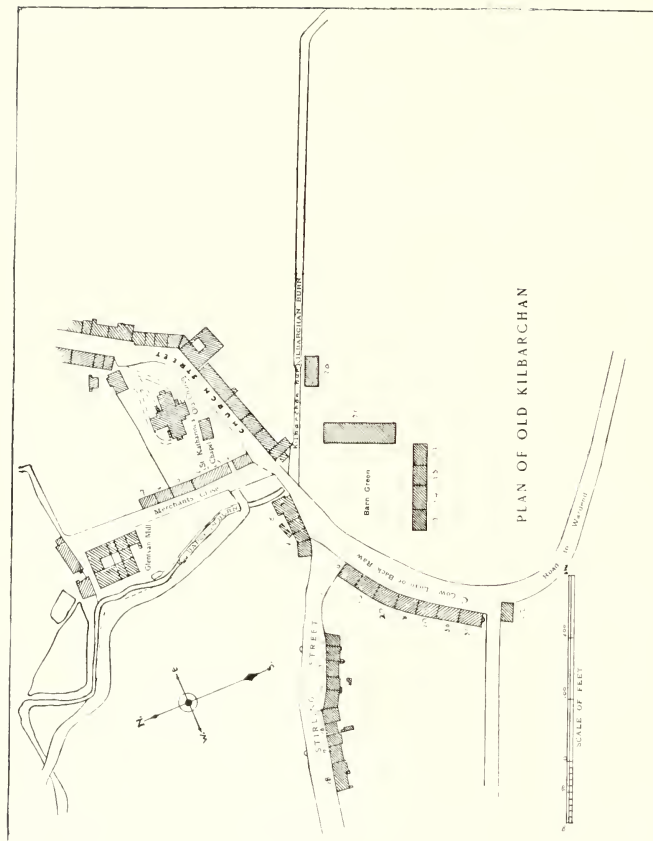
Alexander Cuninghame, 5th Laird of Craigends, in office,	1604.
William Wallace, Laird of Johnstone,	„ „
John Semple of Weitlands,	„ „
William Cuninghame, 6th Laird of Craigends, ...	„ 1615.
John Mairshall,	„ 1628.
Ezechiei Montgomerie of Wardhouse,	„ „
Alexander Cuninghame, younger of Craigends (afterwards 7th Laird),	„ 1646.
Mr. James Montgomerie of Weitlands,	„ 1647.
Robert Allansone of Brandiscroft,	„ 1648.
John How of Dambtoun,	„ 1649.
Archibald Arthur,	„ 1651.
Andrew Arthur,	„ 1652.
John Patesoune,	„ 1653.
David Andrew,	„ „
William Merschell,	„ 1654.
Hew Semple,	„ „
William Allason,	„ 1660.
William Cuninghame, younger of Craigends (afterwards 8th Laird),	„ 1688.
James Semple,	„ 1689.
Andrew Arthur, probably merchant at Brigside, ...	„ „

John Speir, probably in Wardhouse, ...	... in office, 1692.
Robert Blair, ,, in Auchinsale, ...	... ,, 1695.
Robert Lang, ...	... ,, 1703.
William Rodger, ...	... ,, 1708.
William Reid, ...	... ,, 1712.
Bailie John Barbour, Senr.,...	... ,, 1713.
Robert Speir, ,, "
William Semple, ...	... ,, 1717.
Robert Reid, ...	... ,, 1720.
Mathew Henderson, portioner in Waterstone,	... "
John Niven, ...	... 1723.
John Orr, portioner in Waterstone, "
William Greenlees, ...	... 1725.
John Kelso, ...	... 1727.
William Cochran,...	... "
James Jackson, ...	... 1735.
James Watterstoun, ...	... 1737.
James Young of Weitlands, ...	... 1738.
William Reid, "
Bailie John Barbour, Junior, ...	... 1742.
Robert White, "
Alexander Speir, town of Kilbarchan,	appointed 1745.
Michael Garner, schoolmaster, "
William Erskine, ...	... in office, 1748.
Hugh Semple, "
* James Craig of Monkland, ...	... acting, "
* John Semple in Panel, "
* Robert Alison of Branscroft, ...	... 1750.
John Speir in Locherside, ...	appointed 1754.
Archibald Caldwell in Schuter Yeard,	... "
Patrick Bar in Horsewood, "
John Honeyman, town of Kilbarchan,	... "
John Love, either in Wardend or Clochoderick, ...	in office, 1756.
John Speir of Wardhouse, ...	appointed 1763.
William Bryden, town of Kilbarchan,	... "
Robert Barr, ,, ,, "
Robert Caldwell, ,, ,, "

* Assisted at the tent on the occasion of the Sacrament.

James Black, Pannell,	appointed 1763.
Robert Rodger, Fulton, ... ..	... ..
Robert Reid, Muirfoot of Green, ... ..	... ..
William Bryden, Barnbrock, ... ..	... .. 1772.
Robert Aitken, Locher Mill, ... ..	... ..
Robert Birkmyre, town of Kilbarchan, ... ..	... ..
John Anderson, .. ..	... ..
Robert Ferguson, schoolmaster, ... ..	... ..
Mr. William Boyd, Assistant Minister, ... ..	... acting, 1777.
James Orr of Bankhead,	appointed 1807.
Arthur Lang, Laigh Bruntchell, ... ..	... ..
John Hill, Whinnerstoun, ... ..	... ..
John Finlay, Manager, Cotton Mill, Bridge of Weir, .. ..	... ..
John Rodger, Fulton,	admitted 1817.
* James Stevenson of Auchinames, ... ..	... acting, 1824.
* William Jackson in Passingluin, ... ..	... ..
James M'Lintock,	admitted ..
John Reid, Penneld, ... ..	.. 1839.
James Laird, Barholm,	appointed 1841.
John Clark, Manswraes, ... ..	... .. 1847.
William Fulton, Kainhill, ... ..	... ..
William Woodrow, Clochoderick, ... ..	... ..
John Watt, Linwood, ... ..	... ..
William Edmund Hardie, Locher, ... ..	... ..
John Glegg, Milliken, ... ..	... .. 1859.
Matthew Woodrow, Barnbeth, ... ..	... ..
Mathew Anderson, Ashburne,	admitted ..
John Stevenson of Wardend,	appointed 1873.
John Boyd, schoolmaster, ... ..	... ..
Robert Carruth of Callochiant, ... ..	... ..
John Eadie, West Fulton, ... ..	... .. 1883.
William Holmes of Gladstone, ... ..	... ..
Robert Fairley, Mountview, ... ..	... ..
Thomas M'Corrie, schoolmaster, ... ..	... ..

* They were not set apart as elders until the year following, 25th June, 1825.



PLAN OF TOWN-FOOT OF KILBARCHAN

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(b) KIRK TREASURERS.

Bailie John Barbour, senior,	appointed	1742.
James Young, Weitlands,	„	1744.
Bailie John Barbour, junior,	...	...	„	1750.
John Honeyman,	...	...	„	1771.
John Anderson,	...	...	„	1775.
James Orr, Bankhead,	...	...	„	1808.
James Stevenson, Auchinames,	...	...	„	1825.
William Edmund Hardie,	...	...	„	1848.
Robert Carruth,	...	...	„	1882.

(c) SESSION CLERKS.

— M'Dougal,	...	...	...	1750.
Michael Garner, schoolmaster,	...	...	...	-1758.
Laurence Garner, assistant,	...	...	...	1758-60.
William Simpson, schoolmaster,	...	...	...	1764.
Robert Ferguson,	„	...	...	1764-76.
John Findlay,	...	...	...	1776.
John Alexander,	...	...	...	1777.
Mr. William Boyd, Assistant Minister,	...	...	...	1778.
William Manson, <i>père</i> , schoolmaster,	...	...	...	1779-1822.
Henry Manson, assistant,	...	...	...
William Manson, <i>fils</i> , schoolmaster,	...	...	...	1834-48.
William Barr,	„	...	...	1848-59.
John Boyd,	„	...	...	1859-77.
Thomas M'Crorie,	„	...	...	1881-

(d) Precentors.

Alexander Lyle,	...	...	...	ab. 1820.
Robert Millar,	...	...	...	„ „
John King,	...	...	...	1834-53.
William Hodgson,	...	...	...	1853-
John Millar,	...	...	...	1856.
Matthew Wilson,	...	...	...	1856-88.
James Muir,	...	...	...	1888-

(e) CHURCH OFFICERS.

John Wilson,	...	...	...	ab. 1628.
Robert Lylle,	...	...	...	1695.
Hugh Cochran in Gockhall,	...	...	...	1750.
Robert Whitehill,	...	...	...	1752.
Thomas Caldwell,...	...	...	...	1753.
William Cochran,...	...	...	...	1754.
John Scott,	...	...	...	1756.
Alexander Houston,	...	...	...	1767.
John Orr,	...	...	...	1774.
William Orr,	...	...	...	-1804.
George Davidson,...	...	...	..	1804-23.
Archibald Thomson,	...	...	...	1823-44.
George Wilson,	...	...	...	1844-90.
John Black,	...	...	...	1890-

III.—The Parish Church.

Of the Church razed to the ground in 1724, part dated probably from before the Reformation. On that occasion Craighends' aisle, erected about 1700, alone escaped demolition.¹ About 1805, John Cuninghame of Craighends added a gallery opposite the pulpit. This gallery partly projects into the church proper and is erected partly over his aisle. In 1858, the church was enlarged at a cost of about £900. On this occasion were added the two abutments on each side of Craighends' aisle, the tower with its door and stair, and the outside stair near the west door. These additions had the effect of enlarging the area, of allowing the erection of two galleries, one on each side of Craighends' gallery, of permitting the inside stairs to the east and west galleries to be removed, and the east and north doors to be closed. Of this date also are the two stained glass windows on the south wall, presented by Alexander Cuninghame and Sir Robert Napier, and the coats of arms on the front of the galleries. The heraldic description of these shields is as follows :—

1.—Impaled, *Dexter*—Quarterly, 1st and 4th arg., a shake fork gu. [Cuninghame]; 2nd and 3rd or, a fess cheque az. and arg. [Stewart]. *Sinister*—Gu., a dexter hand couped at the wrist grasping a sword point downwards ppr., and in chief two mullets of the last [M'Hardy].

2.—Quarterly, 1st and 4th gu., a fess cheque arg. and az. [Lindsay]; 2nd and 3rd or, a lion rampant gu., debruised of a ribbon sa. [Abernethy].

The shield is that of the Earl of Crawford and was probably introduced by mistake for Craufurd of Auchinames.

3.—Impaled, *Dexter*—gu., a bend erm., charged with three trefoils vert, and in the sinister chief point a cross pattee or; on a chief arg., a stag's head cabossed sa., between two mullets of the 1st. *Sinister*—the same but omitting the cross pattee.

The shield is that of Harvey, but why is it impaled?

4.—Quarterly, 1st and 4th arg., a saltire engrailed between four roses gu. [Napier]; 2nd az., a lion rampant ppr. crowned with an antique crown or [Macdowall]; 3rd arg., two bars gemelle between three demilions, two in chief issuant from the uppermost bar and one in base issuant from the base of the shield or [Milliken].

5.—Az. two tilting spears in saltire, between four boar's heads coupé or; on a chief arg., a mullet between two crescents gu. [Speir of Burnbrae].

Attached to the outside wall of the church at the north-west corner is a tombstone bearing the name, Elizabeth Lindsay, the date, 1584, and the fess cheque of the Lindsays.

The new Parish Church, which cost nearly £7000, was opened on the 13th January, 1901, when the Rt. Rev. Norman MacLeod, D.D., Moderator of the General Assembly, conducted Divine worship.

IV.—*Quoad Sacra Parishes.*

In 1880, Linwood was erected into a separate Parish. The boundary between it and Kilbarchan is thus described:—

Southerly and westerly from the boundary between the Abbey and Kilbarchan to a point in the road past Clippens Square a little to the north of the railway; thence north-westward along the centre of the said road having Clippens Square to the east, to a point therein opposite Linwood Moss; then northward along the centre of the road which passes to the east of Auchans till it touches the boundary between Houston and Kilbarchan.

In 1887, Bridge of Weir was similarly disjoined, with the following boundary between it and Kilbarchan:—

Beginning at the River Gryffe opposite Ladeside, thence eastward along the river to Crosslee at Linningford Bridge; thence along the high road to Locherside Bridge; thence up Locher Water to Locher Mill; thence westward along the high road past Manswraes but excluding that farm; thence proceeding by but excluding Shillingworth till the Lawmarnock Road is reached; thence up the centre of Locher Water to Locher Bridge; thence northward along the boundary of Kilbarchan Parish till it touches the Gryffe.

In 1901, St. Andrew's Parish, Johnstone, was disjoined, and had allocated to it the land to the east of the road between the Bridge of Johnstone and Deafhillock Toll, and to the south of the road between the aforesaid Toll and Linwood.

V.—Sir John Craufurd's Protocol Book.¹

This book to which in the extracts already given we have done but meagre justice, supplies us with some interesting and amusing glimpses of the manners of earlier days.

We learn that evictions were as frequent then in Kilbarchan as in Ireland three hundred and fifty years later:—

1541 ?—Gabriel Sympyll of the xls. land of Toris *commissions* his sergand and officiar Jok Or to evict Jok Andro, Pate Blackburne, Hobe Luif, George Parker and William Lang.

Ap. 15, 1549 ?—Instrument of Gabriel Sempill of Craigbet and Torrs warning his tenants to flit at Whitsunday.

1549.—Gabriel Sempill of Torris, Weitlandis and Pennall-brais required Jok Patersoun to give him entry [to his own land].

Ap. 1, 1550.—Lord Sempill sent his sergeant John Layng to the Weitlands and seized all John Orr's goods and gear.

The victims were ready to take refuge behind legal technicalities and to refuse to be evicted:—

Ap. 1, 1550.—W. Sempill of Cathcart required of John Layng why he came to his ground "ane pretendyt and alledgit chaplen to the feu lands of Weytlandis and pundit the saydis landis the sayd prest nocht haifand no presentation nor collacioun ordinarie."

1544.—Robert Merschell being warned to remove from a maleyng in Auchinamis sits still because he ought to have got 40 days warning.

¹ *Ante*, p. 205, note 2.

Outgoing tenants were expected to give unquestionable proof that they harboured no ill-will towards their successors :—

29 Mar. 1548.—Jok Lang and Agnes Luif, his wife, gave their mailling in Auchinclocht to Wm. Wallace, son to the Laird of Elderslie with their benison, receiving 55 merks and 2 ky.

The interesting symbols of sasine were not omitted even in a transaction between husband and wife :—

25 Aug., 1547.—John Merschell . . . passed to Merschell Muir together with the ward and iij folds lying upon it, viz.—Murfauld, Lytill Fauld, Robert Lufe's fauld and gave sasine to Malle Hayr and the bayrneis gotten betwixt hym and hyr.

Betrothal took place in the presence of a clergyman :—

Ab. 1544.—John Lyndsay and Elspa Knok handfast in Sir John Craufurd's chalmr at the Kirk of Kilbarchan.

The marriage contract between Walter Knok and Ellen Hair of Pinnel [December 22, 1549] is a business-like document, setting forth that the marriage is to take place before Candlemas next, that the bride is to bring with her 90 merks of a tocher, 40 merks payable between this and 1st May, 20 between that and Beltane, 1551, and 20 merks in 1552, and in addition—

Ellen is to be honestly clothed by her mother and brother in bed and bak as efferis to ane jentyll woman to haif.

The Church was held to be the proper place to get accounts discharged :—

16 Jan., 1547.—John Caldwell indweller in Ryvrais gets from a notary a testimonial that he was ready to deliver a certain sum of money to William Sempill of Third-part upon the High Altar of Kilbarchan, as to which William had charged John in the town of Paisley : John came to the Church and waited from sun-rising to sun-setting and William came not. John protested that it was no "hurt to him in tym coming nor no prejudice."

The following strange bequests by the Vicar of Kilbarchan are worth mentioning :—

20 May, 1519.—Sir James Shaw auld Vicar grants and gives to Elizabeth Mudy, daughter of the late Sir John Mudy, that is in possession of the kyrkhal of the wykkyrecht (*i.e.*, vicarage) of Kilbarchan that the said Sir John Mudy biggit at his expens,—I, Sir James Shaw, will that the said Elizabeth have the said hall yearly for iij [pence ?] mail. If the new vicar, Mr. Simon Shaw, stop or put Elizabeth from the hall in that case Elizabeth may intromit with the tymmyr of the hall.

Same Day.—Jok Fyndlay required ane noit at qubar Schir James Schaw left his black gown to the said Jok and Margaret Craufurd, and that for thankful service that they had done to him and for other causes.

In the following extracts we have a curious mingling of light and grave slanders :—

Easter Tuesday, 1543.—Robert Houston said that Sir John Craufurd stole grotes of silver from Thomas Kyll and bouttis of worsset and a steyl bonnet and was a common thief. Bessie Mudy charged him with eating bony plowmis and his dejeuner and that sammye day sayd mes, and that he brak buythis and stole the articles above named from Kyll and was a common aratyk [heretic ?]

VI.—Stone Cist at Lintwhite.

In the early part of 1901, Mr. Thomas Fulton, while ploughing a gravelly ridge east of Lintwhite Farmhouse, discovered about a foot beneath the surface what was evidently a pre-historic grave. The sides and top of the cavity, which was quite empty, were composed of large slabs of sandstone.

VII.—Town-foot of Kilbarchan and Neighbourhood.

The village of Kilbarchan known as the Kirktown, consisted two hundred years ago of a few houses clustered round the church. Very few of the houses now standing are of so early a date as the seventeenth century, and there are not very many even of the eighteenth, yet the alignment of the old streets—if they could be called streets—is to some extent still preserved, *e.g.*, at the Cross, on the left hand side of Shuttle Street and of Church Street, as one goes from the Cross, and perhaps on both sides of Steeple Street. Of this old village, the part known as Town-foot has disappeared within the memory of several still living ; it is the information derived from them which has enabled Mr. W. H. Howie, architect, to prepare the accompanying plan of this part of Kilbarchan. The following are some of those who owned or inhabited houses in this neighbourhood :—

1. The Heather House, a tavern, of which George McKeich was the host ; Francis Davie and Mrs. Inglis lived here.
2. Space which afforded an entrance to the churchyard.

3. Thomas Orr.
4. James Allan.
5. Francis Davie.
6. Janet Davie.
7. William Wallace and Matthew Purdon.
8. William Allan.
9. John Love.
10. Gable, barn, smithy, and cart-shed ; John Welsh, smith.
11. Clayholes ; Annie Drummond. Opposite this house there was a well.
12. Garden, which extended to the street.
13. The Poor-House, otherwise known as M'Farlane's Hospital. It stood a little off the road, and was built by the Kirk Session, 26 March, 1830, under the superintendence of Arthur Lang, Burntshiels. Money for the purpose, £50, had been left by George M'Farlane of Clippings, 17 October, 1821.
14. A house of two storeys ; Duncan M'Intyre, James Speir, Alexander Grant, Sergeant Macdonald.
15. Michael M'Girdy, mason.
16. Alexander Lyle.
17. Robert Houston, John Kidd ; opposite this house there was a well.
18. Alexander Kirkland ; this house was afterwards used as a female school of which Mrs. Gavin was the teacher.
19. Glentyan Gate ; the pillars are now at Meadside Gate.
20. Old Field ; John Wallace.
21. James Kirkwood ; this was an old factory and was used afterwards as a place of entertainment. Here there were given penny reels and theatrical representations. Amongst those who entertained the youth of Kilbarchan were William and Samuel Johnstone or Levingstone, and James Burns, a comedian. It was known as Union Hall.
22. Andrew Jamieson.
23. William Brymer.
24. Charles Douglas.
25. Mrs. Honeyman ; near this was the Old Barn, which had been converted into a dwelling-house, and was inhabited by Robert Millar and Mrs. Robertson.

26. Hugh M'Keich, the father of George M'Keich of the Heather House.
27. Thomas Houston.
28. Robert Houston and William Christie.
29. William Lyle.
30. Janet Stevenson.
31. Archibald Hunter.
32. Barn.

VIII.—*Chartism in Kilbarchan.*

As might be expected of a community in which weaving was the chief industry, the Chartist movement was favourably received in Kilbarchan. One hesitates to say that it was enthusiastically supported, since, according to "Arthur Sneddon," who by the way was himself more prominent in speech than in action, a Paisley contingent of agitators as they passed through Kilbarchan at midnight on their way to Pinnel Glen, carrying iron, hammers, anvil and bellows for the purpose of forging pikes, found the villagers plunged in a sleep suspiciously sound. The pre-concerted signal was again and again made, but not a light was visible, not even a dog barked. "Of course," he says, "this most spirited party had to return to Paisley, heart-broken at the apathy of the Kilbarchan section of reformers. I was of opinion that the Kilbarchan people had begun to see the folly of the whole matter, and, being a shrewd set of villagers, had cut the connection, and, it would appear, induced the dogs to do the same." This was in 1820.

Twenty years later, when the policy of force had given place to that of moral suasion, a flourishing Chartist congregation sprang up in Kilbarchan, which met in what is now the Good Templars' Hall, but is still known by some as the Chartist Chapel. "A Chartist Church," writes Parkhill, "has been constituted, and a talented preacher, to say the least of him, has been inducted. The highways and the byeways are empty on Sabbath days, and on that day the *Fumart* is unmolested and at rest in the Pinnel Glen. This change must be a source of great consolation to the *pious* patron of the parish, Sir William Napier. His temper . . . was often tried by the turbulent immorality of the little town; and the way in which they spent the Sabbath day vexed, in no mean degree, his righteous spirit; and, in particular, the quiet in which

HABBIE SIMPSON

(From an old painting)

Vile pages 281-2



he loved to dwell was often invaded by the noise of the villagers crowded upon the Barrhill. Now all is quiet, and the worthy Baronet may exercise his devotional propensities in meekness and peace without the *peculiar* suavity of his temper being ruffled."

IX.—*Kilbarchan Poets and Men of Note.*

Every parish has produced some men whom it regards as notable, and unquestionably Habbie or Robert Simpson is the most widely known of the sons of Kilbarchan. He lived at the beginning of the seventeenth century, and was thus a contemporary of Shakespeare. In early life he was probably a retainer in the family of Craighends or in that of Johnstone, and tradition, supported by the emblem on his reputed tomb-stone, asserts that in later life he combined the occupation of butcher with the office of town-piper. Probably without foundation is the well-known tale of his wife gaining the sympathy and opening the purse of the Lady of Johnstone by reporting Habbie's death, of the husband by a similar tale, *mutatis mutandis*, appealing to the feelings of the Laird with satisfactory results, and of the couple being caught red-handed while enjoying the fruits of their roguery; as a story it is anticipated in the Arabian Nights. Neither are these good grounds for maintaining that Habbie, like Niel Blane, held an official appointment as a piper, with a salary of five merks, free occupancy of a piper's croft, and a suit of livery per annum.¹ In Habbie's case the office began and ended with his occupancy. The piper was present at every wedding and scene of festivity, to the merriment of which he contributed not only as a musician, but also as the butt of many a broad witticism and the victim of many a practical joke. It is said that a competition took place between him and a brother artist, Rab the Ranter, but there is no information as to the basis on which superiority was to be determined—whether mere lung power, or extent of repertoire, or excellence in musical rendering—nor as to the result of the contest.

The wooden statue of Habbie, placed in the niche of the steeple in 1821, is the work of Archibald Robertson, a figure-head carver in Greenock, who afterwards went to Liverpool, where he attained considerable fame as an artist in wood. In the possession of Mr. James Caldwell, Paisley, there is an oil-painting of unknown date which represents the piper

¹ *Old Mortality*, Chap. iv.

garishly decked with ribbons, flowers and feathers. This picture at one time belonged to a descendant of the Beltrees family resident in Greenock, and Robertson probably used it as his model.

The kindred arts of music and poetry, probably fostered by the traditions of the famous piper, were assiduously cultivated in Kilbarchan. JAMES BUCHANAN [1756-1829], a weaver, an antiquary, and a musician, taught music in Shuttle Street, and had as a pupil JAMES BARR [1781-1860], who was the composer of the air, *Thou bonnie woad of Craigielee*, and whom Tannahill addresses as—

Blyth Jamie Barr frae St. Barchan's toon.

Though born in Tarbolton, Barr spent his early years in Kilbarchan, and emigrated to St. John, New Brunswick, in 1832. On returning to Scotland twenty years later, he settled in Govan, but the simple stone in the U.F. churchyard, bearing his name and his wife's, shows that he was buried in Kilbarchan.

ROBERT ALLAN, the poet, was born at Townfoot in 1774. Of his family of six Robert, the second son, was an artist; and Mary, the eldest daughter, was the wife of John MacGregor, Beltrees Cottage, and mother of Mr. O. G. MacGregor, Church Street, who shares with Mr. James Caldwell, Paisley, the credit of being the best living authority on Kilbarchan traditions. The poet, accompanied by some of his family, emigrated to America in the year 1841, and died a few days after reaching New York. George Allan, apothecary in Kilbarchan, brother to the poet, author of *Antediluvian Histories* and *A Key to the Revelation*, was one of the higher critics of his day.

WILLIAM M'OSCAR [1807-77], the poet, though born in Lochwinnoch, was brought while yet a child to Kilbarchan. Rendered by an accident unfit for physical labour, he received a good education. After spending some years as a tutor of ancient and modern languages at Paisley, as editor of a local paper at Irvine and a theatrical journal at Glasgow, he went to London, where most of his poems were written. He died at Kilbarchan, Jan. 11, 1877.

ROBERT BUCHANAN, poet, novelist, and journalist, who died in 1901, claimed Kilbarchan as his birthplace.

William Motherwell, when engaged about 1825 in collecting materials for his *Minstrelsy, Ancient and Modern*, reaped a considerable harvest in Kilbarchan. Here he collected no fewer than thirty ballads or versions of ballads. Fourteen pieces were contributed by AGNES LYLE, born about

1775, who learned them from her father, born about 1731. Mrs. THOMSON and AGNES LYLE contributed six versions each; the former, however, who was born at Bonhill, cited her mother, probably a Dumbartonshire woman, as her authority. To Mrs. KING he owed two, and to EDWARD KING, weaver, and JANET HOLMES, one each; the contribution of the last-named, "Fair Annie," Janet described as "a lang rane" of her mother's. "Of these ballads," says Dr. Soutar, "*Prince Robert, Johnie Scot, Lady Maisry, The Dowie Dens o' Yarrow, Child Maurice, Son Davie, and Lord Derwentwater*, appeared in Motherwell's *Minstrelsy, Ancient and Modern*. The others were printed by Child from a transcription of Motherwell's manuscript. They cannot be said to rank high poetically, but that fact is in their favour as specimens of folk-song, and goes to prove that Motherwell wrote them down without embellishments. While always outspoken and possessing a full share of savage purity, they are rarely merely vulgar and never consciously prurient, thus pointing to genuine ancient originals."

Amongst those connected with Kilbarchan who achieved distinction in other walks of life may be mentioned:—

DR. ROBERT HUME, who operated on the Marquis of Anglesea when wounded on the field of Waterloo, and was afterwards physician to the Duke of Wellington;

DR. PETER COCHRAN,¹ of Clippens, who had served his apprenticeship with Dr. How;²

DR. MACFARLANE, an eminent physician in Glasgow fifty years ago;

DR. JAMES DOUGLAS, Professor of Anatomy in the Andersonian College;

DR. JOHN SCOULER, son of William Scouler of Locher, Professor of Natural History in the Andersonian College, and afterwards Professor of Mineralogy to the Royal Society of Dublin;

SIR ISAAC HOLDEN, a great manufacturer in the Midlands, M.P. for Knaresborough, and the reported real inventor of the lucifer match; and

The MISSES SMITH,³ of Spring Grove, discoverers of the Sinaitic palimpsest.

X.—Present-day Kilbarchan.

The industrial changes which have overtaken Kilbarchan during the last thirty or forty years, call for some remarks. Cereal crops and fat

¹ *Ante*, pp. 141-2.

² *Ante*, p. 124 n.

³ *Ante*, p. 25.

cattle, upon which at one time the whole attention of farmers was concentrated, have given place to dairying, with the result that more labour is thrown on the women of the family. In some cases the farmer, while he owns and supplies feeding for the milk cows, hires or lets them to a milkman or bower. On certain selected farms fruit, especially strawberries, are grown with, it is believed, good results.

In the village, where thirty-five years ago there were about nine hundred looms, there are to-day only about two hundred with mountings and ready for work, and the weaving shops are being converted into dwelling houses. It is to be expected that, twenty years hence, the hand-loom and the pirn-wheel will have become treasured curiosities. Weavers, who learned their trade in Kilbarchan, have found employment in Glasgow and Paisley warehouses, though many of them still make their homes in their native village. Mechanical engineering appears to afford the best openings for young men, and young women find employment in the Locher Printfield, in the flax- and paper-mills in Johnstone, in the thread works in Paisley, and in Glentyan Laundry.

Bridge of Weir has become, during the last twenty years, a favourite place of residence for Glasgow men of business; and the district of Linwood, the cotton industry having deserted it and mining operations being meanwhile in abeyance, seems to be dependent on its paper mill.

APPENDIX.

I.

CONTRIBUTED BY MR. JAMES CALDWELL, PAISLEY.

THE following Rent Roll of the Kilbarchan estate of the widow of Captain Napier (*née* Jean Milliken) for the year 1785, with appended notes of the changes which took place in 1786 and in 1787, will be of interest to many in the Parish, some of whom, after the lapse of 116 years, are still in possession of the feus held by their forefathers. It may be mentioned that the superior, Mrs. Napier, was at the time a widow, and resided with her widowed mother, Mrs. James Milliken, at Milliken, and that these feu-duties and farms represent the portion of the estate settled on her by her father:—

RENTAL OF MRS. NAPIER'S ESTATE OF KILBARCHAN, CROP, 1785.

I.—FEU DUTIES.

1. William Hair's, now divided as follows:—

i. William Hair pays,.....	£0	7	$\frac{2}{12}$ ^s	
ii. William Clemie,	0	7	$\frac{2}{12}$ ^s	
	<hr/>			£0 14 $\frac{5}{12}$

2. The Heirs of William Arthur, mason,	0	10	4	
3. John Barbour, Senr.,.....	0	18	11	$\frac{8}{12}$ ^s

4. James Miller's Heirs, £2 8s. 4d., now divided as follows:—

i. John Clark pays	£0	11	0	
ii. John Smellie,	0	11	0	
iii. James Adam,	0	10	0	
iv. Peter Miller,	0	8	4	
v. Margaret Lyle,	0	8	0	
	<hr/>			2 8 4
5. Hugh King,	0	16	0	$\frac{4}{12}$ ^s
6. John Park, Elder,.....	0	15	4	
7. James Kelsoe,	0	2	0	

8. William Hill,.....	£0	2	0
9. Alexander Parker,.....	0	2	0
10. William Lyle,	0	2	0
11. John Stevenson,.....	0	2	0
12. James Walker,	0	2	0
13. John Laird,	0	2	0
14. Robert Caldwell,	1	0	$7\frac{4}{12}$
15. John Hair, taylor,.....	1	2	6
16. William Speir, Gladston,.....	0	7	6
17. John Barbour,	0	14	1
18. William Bredine, Danton, 3s. 4d., divided as follows:—			
i. William Bredine pays.....	£0	2	$2\frac{8}{12}$
ii. William Barbour.....	0	1	$1\frac{4}{12}$
		0	3 4
19. Thomas Orr, for two tenements,	£0	8	4
20. Do., „ another house,.....	0	5	0
		0	13 4
21. Alexander Wyllie, smith,.....	0	13	$10\frac{6}{12}$
22. William Bredine, wright,.....	0	6	$5\frac{4}{12}$
23. John Scott,	0	7	6
24. John Speir,	£0	10	6
25. Do., for another house,.....	0	3	4
		0	13 10
26. William Ewing,.....	0	8	5
27. James Brown,.....	1	16	0
28. James Dick,	0	10	0
29. Hugh Craig,	1	11	0
30. James Aiken,.....	2	0	0
31. James Greenlees & Son,	0	14	8
32. John Speir, for Moss-side,	0	5	$6\frac{8}{12}$
33. John Houstoun, merchant,	3	0	$10\frac{6}{12}$
34. John Stewart,.....	0	2	0
35. Heirs of Ebenezer Campbell,	2	0	0
36. John Whitehill,.....	0	12	8
37. David Kerr, mason,	1	15	$8\frac{6}{12}$
38. James Stevens,	1	7	6
39. John Orr, for a park,	£6	0	0
40. Do., feu duty,.....	1	4	$10\frac{6}{12}$
		7	4 $10\frac{6}{12}$
41. Walter Caldwell, feu duty,	0	11	1
42. Do., rent of Quarry Park,	£10	0	0
i. But from which deduce Beltrees' and			
ii. John Stewart's feus,	0	9	$4\frac{6}{12}$
		9	$10\frac{7}{12}$

43. James and Alexander Finlays' rent of Heathry House,.....	£2 10 0	
44. John Macrae,.....	0 8 9	
45. Walter Pinkerton,.....	1 9 2 $\frac{6}{12}$	
46. William Tarbet,	0 11 6	
47. John How,.....	0 15 1 $\frac{6}{12}$	
48. Do., for Alexander Houston's house,	0 7 2	
49. Do., for James Couper's house,	1 3 8	
50. Do., new feu,	2 10 0	
51. Beltrees, for Little Park,.....	£2 0 0	
i. Deduce Patrick Barr's and		
ii. Mattw. Fleming's feus,	1 0 0	
52. Alexander Smith,	1 0 0	
53. Alexander Murdoch,.....	0 10 2	
54. William Arthur, dyke builder,	0 16 10 $\frac{6}{12}$	
55. James Paton,.....	0 9 6 $\frac{6}{12}$	
56. John Carswell's heirs,	0 9 11	
57. Walter Caldwell and Alexr. Lyle, Barrbush Park,.....	0 9 11	
58. Alexander Speirs, merchant,	8 0 0	
59. Do., for new feu,	£1 0 10	
Do., for new feu,	17 8 5 $\frac{6}{12}$	
60. David Cumming,	18 9 3 $\frac{6}{12}$	
61. Mrs. Campbell, for an enclosure,	0 10 1 $\frac{6}{12}$	
62. Thomas Honeyman,	5 0 0	
63. John Erskine,	0 11 3	
Do., for casway,	£0 17 0	
Do., for casway,	0 5 0	
64. Andrew Smith,	1 2 0	
65. Donald Douglass,	0 12 0	
66. John Tarbet,.....	0 15 2 $\frac{6}{12}$	
67. Robert Reid,.....	0 16 0	
68. William Love,	0 15 4 $\frac{6}{12}$	
69. John Smellie,.....	0 17 10 $\frac{6}{12}$	
70. George Barr,	0 13 6	
71. John Gardner,	1 6 1	
72. William Park,	1 14 4 $\frac{6}{12}$	
73. Thomas and Robert Caldwells,	0 11 9	
Do. do., for casway, ...	£1 12 2	
Do. do., for casway, ...	0 7 4	
74. Thomas Caldwell, cartier,.....	1 19 6	
75. John Orr, shoemaker,	0 10 3 $\frac{6}{12}$	
76. James Cochran,	0 1 6	
Do., for casway,.....	£1 9 3 $\frac{6}{12}$	
Do., for casway,.....	0 6 8	
	1 15 11 $\frac{6}{12}$	

77. John McKindlay, now Alexr. Semple,	£1 2 10	
Do., for casway,.....	0 6 0	
	<hr/>	£1 8 10
78. Walter Caldwell pays 6s. of feu duty for a house, but by Mr. Milliken's missive to him it does not commence till expiry of the tack of Quarry Park.		
79. James Dick, wright, for a house, now William Barbour's,...	0 2 2	
80. John Park, Junr., now William Park's,.....	£1 9 0	
Do., for casway,.....	0 2 0	
	<hr/>	1 11 0
81. James Gaven,	£2 7 0	
Do., for proportion of casway,	0 12 0	
	<hr/>	2 19 0
82. William Barbour,	£0 15 9	
Do., for proportion of casway,...	0 6 1	
	<hr/>	1 1 10
83. Peter Miller, now John Watson's,	0 12 1	
84. Robert Speir, shoemaker,.....	2 3 $\frac{6}{12}$	
85. Beltrees' feu,	1 19 2	
86. John Lyle,	0 11 3	
87. John Barbour,	0 12 1	
88. John, James, and William Gavens,.....	3 14 0	
89. Mr. John Warner, for a little park,	1 0 0	
90. Matthew Paterson, „ feu,	0 17 6	
91. Alexander Murdoch,.....	0 8 0	
92. John Stewart,	0 8 0	
93. James Grant,.....	0 17 9	
94. William Park, for new feu,	0 10 $\frac{6}{12}$	
N.B.—Park allowed to retain his feu duty till paid £5 for expense of laying his fund of his house.		
95. John Houstoun, for new feu,	0 15 $\frac{2}{12}$	
96. Patrick Barr, baker,	£0 18 1	
Do., for casway,.....	0 6 8	
	<hr/>	1 4 9
97. Mrs. Campbell, for new feu,	£0 1 3	
Do., for casway,.....	0 6 8	
	<hr/>	0 7 11
98. Patrick Barr,.....	1 14 $\frac{8}{12}$	
99. Matthew Fleeming,	1 18 10	
100. John How, feu duty for part of old Glebe,	2 1 0	
101. John Orr, son of Robert Orr,	2 0 0	
102. George Thomson, smith,	0 15 0	
103. William Neilson,	0 8 4	

104. William Campbell, writer, for feu of the remainder of Steeple Park,	£1 11 6
105. Robert Blackburn,	1 15 0
106. William Manson, schoolmaster,	1 0 0
107. Willm. Gavin, for feu duty of part of Quarry Park,	3 0 0
108. John Orr, sawer in Kilbarchan, for part of do.,	2 18 0
109. John King, weaver,	0 17 9
	<hr/>
	£149 9 6 $\frac{2}{12}$

Deduce the following casway money, as now no longer payable, viz. :—

John Erskine's (63)	£0 5 0
Thomas and Robert Caldwell's (73),	0 7 4
James Cochran's (76),	0 6 8
Alexander Semple's (77),	0 6 0
	<hr/>
	1 5 0
	<hr/>
	£148 4 6 $\frac{2}{12}$
	<hr/>

II.—FARMS.

TENANTS' NAMES.	FARMS.	VICARAGE.	Lods Coals. Bolls Meal. Chickens. Hens. Capons.	MONEY RENT.
Brought forward,				£148 4 6 $\frac{2}{12}$
110. Robert Aiken, .....Kamehill,	£0 10	4 $\frac{6}{12}$	3 37 ..	125 0 0
111. John Millar, .....Locherside, ...	0 3 4	.....	12 14 ..	42 0 0
112. James Aiken, .....Lochermiln, ...	0 2 6	.....	21 ..	8 0 0
113. Archibald Morrison, Hardgate,	0 1 6	.....	2 ..	4 5 0
114. Matthew Barr, .....Manswrae,	0 1 11	.....	12 6 ..	21 0 0
115. Mathew Aiken, .....Lintwhite,	0 2 4	24	8 ..	10 0 0
116. Robt. Caldwell, .....Uperauchinsale,	0 6	8 $\frac{4}{12}$	6 ..	34 0 0
117. Archd. Arthur, .....Nether do.,	0 6	1 $\frac{4}{12}$ .....	.....	18 10 0
118. John Clerk, .....Auchincloich,	0 12	2 $\frac{8}{12}$	12 12 ..	54 0 0
Do., .....a Lamb, .....	...	.....	.....	0 2 6
119. Alexander Lyle, ...Over Johnston,	...	.....	12 4 ..	6 ..
				<hr/>
				£2 6 11 $\frac{10}{12}$ 36 25 39 99 12 £480 2 0 $\frac{2}{12}$

Vicarage as above,.....	£2	6	11 $\frac{10}{12}$
36 Loads of Coal, at 2 $\frac{1}{2}$ d.,	0	7	6
25 Bolls of Meal, at 16s.,	20	0	0
39 Chickens, at 4d.,	0	13	0
99 Hens, at 1s.,.....	4	19	0
12 Capons, at 1s. 4d.,	0	16	0

29	2	51 $\frac{10}{12}$
£509	4	6

FOR CROP, 1786.

3. Heirs of John Barbour, Senr., divided as follows:—

i. John Barbour, Junr.,	£0	8	0 $\frac{9}{12}$
ii. Heirs of William Barbour,.....	0	10	11

£0 18 11 $\frac{8}{12}$

13. John Laird, now Hugh Walker.

40. John Orr's feu duty, divided as follows:—

i. William Barbour's heirs, for Robert Tarbet's house,.....	£0	10	0
ii. John Orr,.....	0	14	10 $\frac{6}{12}$

1 4 10 $\frac{1}{2}$

42. *Deduct also,*

iii. William Manson's feu,	£0	7	6
iv. William Gavin's „	1	4	9
v. John Orr's „	1	4	0
vi. John King's „	0	6	7 $\frac{6}{12}$

Cf. with Nos. 106-9.

44. John Macrae's, now Alexander Cochrane's.

53. Alexander Murdoch's feu duty, divided as follows:—

i. Alexander Murdoch,	£0	8	4 $\frac{1}{2}$
ii. James Stevenson,.....	0	8	6

54. William Arthur, now James Stewart.

62. Thomas Honeymen, now the heirs of William Barbour.

67. Robert Reid, now the heirs of James Barr, Mill of Cart.

70. George Barr's feu duty, divided as follows:—

i. George Barr,	£0	13	4 $\frac{1}{2}$
ii. Alexander Laird,.....	0	12	8 $\frac{1}{2}$

1 6 1

77. John McKindley, now the heirs of Alexander Semple.

86. John Lyle, now John How.

88. John Gavin.

93. James Grant, now Robert Aiken.

FARMS.

Alexander Lyle, of Over Johnstone, no meal rent.
 Total, 21 bolls of meal, at 15s. 4d.

FOR CROP, 1787.

FEUS.

78. Deleted.
 79. James Dick.
 80. John Park.
 91. Alexander Murdoch, Junr.
 109. *After this add*—James Bart,..... £0 19 0

FARMS.

21 bolls of meal, at 16s.

II.

ADDITIONAL NOTES ON RANFURLY BY MR. HORATIUS BONAR, W.S.

E R R A T A .

- Page 224, line 14.—Read "Craganys" for "Craigany's."
 " " 16.—Read "Grifis castel" for "Grifiscastel."
 " " 17.—Read "terce" for "tierce."
 " " 31.—Delete "annually."
 " " 33.—Read "No. 14" for "No. 4."
 " " 34.—Read "i." for "iii."
 Page 225, line 3.—Insert "and Jean married John Porterfield of Duchal."
 " lines 13-14.—Omit "The last mentioned married John Porterfield of Duchal."
 " line 17.—Read "terce" for "tierce."
 Page 226, line 29.—Read "Noble" for "Macgill."
 Page 260, line 20.—Read "two" for "one."
 " " 21.—Read "two" for "one."

RANFURLY.—KNOX. Page 224, lines 7-9.—The sentence here should rather read that Uchtred was a name used by the Knoxes of Ranfurly and Silvieland. These families and the Knoxes of Knox were probably all related, though this has not been verified.

Page 225, lines 1-3.—"V. Uchtred, 1536—1553." From his will, dated 13th July, 1553, we find that he, like his father, left four pence to St. Mungo's, Glasgow. He appointed his spouse, "Jonet Sempill," "Jonet Knox, his younger daughter," and "William Fleming of Barchan," as his executors. "William Bawntin de Ardok" was one of the witnesses to the will.

I have seen it stated that Janet, who is mentioned as his younger daughter, was married to James Fleming of Barochan, but I have not been able to verify this. We know, also, that a "Jean Knox," daughter of a Laird of Ranfurly, was married to John Porterfield of Duchal. She was probably the elder daughter of this Uchtred, as she was married in 1545 (Murray's *Kilmacolin*, page 241). On pages 33-35 of that work, some account of her will be found. She died October, 1615 (Hamilton and Campsie *Commissariat Records*).

David Crawford, in his account of the Knoxes (Macfarlane's *Genealogical Collections*, vol. II., page 278, Scottish History Society (an account, however, not to be relied on for accuracy), states that Uchtred had a daughter, Hewissa, married to John Bawntin of Ardok. I have not been able to verify this.

Page 226, line 9.—Though the Earl of Ranfurly claims descent from the Knoxes of Ranfurly—most probably founding on the statements in David Crawford's account—I am satisfied, after investigation, that he is certainly not the direct heir of the Ranfurly family, and that, indeed, there is no evidence of his having any connection with it. I hope elsewhere to show this more in detail.

RANFURLY.—CUNNINGHAM. The whole of this property seems at one time to have belonged to the Earls of Glencairn. Before 1531 they had sold Tor, Threeplic, and Craigbet to Lord Lyle, who in that year sold these lands to the Sempills of Ladymuir, in whose possession they remained till about 1634, when they passed to the Cunninghams of Craigans. In 1745 the Cunninghams sold them to the then Earl of Glencairn.

III.

THE DESCENDANTS OF BAILIE BARBOUR [p. 248].

HUMPHREY BARBOUR (3) married Janet Freeland, and had amongst others the following issue :—

John, who resided at Old Hall, Killbarchan.

Robert [b. 1797, d. 1885], whose only son is George Barbour, Esq., of Bolesworth Castle, Chester.

George Freeland [b. 1810, d. 1887], late of Bonskeid and Gryffe, whose son is A. H. Freeland Barbour, M.D., Esq., of Gryffe.

Of the marriage of William Stuart and Janet Barbour (3) there was a daughter, Janet, afterwards Mrs. Beatson, whose son, William Stuart Beatson, Colonel in the Indian Army, married Miss Humphreys. Of this marriage, there was a son of the same name as his father, Captain in the Bengal Cavalry, who fell in the Mutiny. Captain Beatson married in 1851, Cornelia Brownlow, niece of Lord Lurgan, and a son of the marriage, Stuart Brownlow Beatson, is still alive.

By her second marriage with Sheriff Blair, Janet Barbour had a son, George Blair, who married Catherine Blair; of this marriage there was a son, George Beatson Blair, father of Mr. Campbell Blair of Manchester. The last named gentleman has in his possession an *in memoriam* ring containing some of Bailie Barbour's hair.

Matilda Ferguson Stiven, the wife of Mr. Jacks, late M.P., is a descendant of Bailie Barbour, her grandmother, Mrs. Stiven, having been a grand-daughter of the Bailie.

Barbara, daughter of Bailie John Barbour, Junior, married a Writer to the Signet of the name of Smith.

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The Index is confined to the Names of Places in Kilbarchan, and of Persons intimately connected with it.

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ERRATA.

- Page 245, line 22—Read “ Henry ” of St. Martin’s for “ Thomas.”
,, 267, ,, 22—Read “ John ” Stirling for “ James.”
,, 277, ,, 18—After “ 20 ” insert “ pounds.”

